CANADIAN JEWISH REVIEW

Vol. II. No. 21 TORONTO. ONT., SEPTEMBER 22, 1922 TEN CENTS THE COPY $3.00 THE YEAR

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Rosh Hashonah Number

5683 = 1922

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CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

Rabbi B. R. Brickner, Contributing Editor G. W. Cohen, Managing Editor S. A. Freedlander, Advertising Manager

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Vol. II. No. 21 TORONTO, ONT., SEPTEMBER 22, 1922 TEN CENTS THE COPY $3.00 THE YEAR

EDITORIAL

RETROSPECT AND PROSPECT

ROSH HASHONAH in the Jewish calendar is more than the Day of God's Judgment -it is the Day of Man's Spiritual Accounting. Israel, individually and collectively reviews the year whose ledger is closing with a view of so regulating his next year's account as to come through with a substantial, spiritual balance on the asset side. The Jew is not master of his own destiny. In many European lands his are only paper rights—and even in those countries where he ostensibly enjoys liberty and freedom, all is not well. As we turn the pages of the Jewish year book just closing, the word prejudice looms large on almost every page. In liberal England, the Bellocs and the Chestertons are skillfully camouflaging their work of disseminating prejudice under the guise of friendship for our people. Too long they say has the Jewish question been discussed under cover; now they merely wish to play the light of searching criticism on the question. Since pogroms don't kill the Jew and freedom makes him too keen a competitor, resulting in irritation to the Gentiles, therefore say they, "Let us segregate him since we cannot absorb him, and he will not be absorbed." Yes—these new Anti-Semites posing as our friends, would shut the Jews up in ghettos with walls around them, and armed guards at the gates to deny him exit into the world. If you please they go the Jew even one better—they have become rabid Zionists. There is method to this madness. They think to themselves, "If we can get the Jews into Palestine they will at least be removed from our midst." To them we give the Rabbinic reply, "We want neither your honey nor your sting."

In Soviet Russia where cosmopolitanism is the leading motif, the Jewish synagogs are stripped of their silver Torah ornaments and the Jewish schools are closed, because both synagog and school are supposed to be remnants of Capitalism.

Poland has continued her relentless campaign of economic boycott and pogroms. Even in sunny Italy, the home of Schanzer, where the Jews have been Prime Ministers, statesmen and scholars, the reactionary Fascisti are turning their defeats into victories by attacking the Jews. This it seems has always been the successful method of the reactionaries.

As we cross the ocean we run into the tail end of the Dearborn Independent's campaign of prejudice. The fact that this vile sheet of a deluded ego-centric mechanic to whom the wheel of fortune has been more than kind, could continue its spewing of criminal vilification against the Jew for so long a time, indicates that there is a soil in which the bacteria of Anti-Semitism flourishes. The effects are visible in the Harvard pronouncement, even if the Faculty Committee appointed to investigate the whole "affair" brings in a recommendation that will lead Harvard back to its old traditions. The Jew-baiters on this continent were bolder last year than at any previous year. There was a time when to harbor anti-Jewish feelings was regarded as illiberal—when this sort of propaganda had to be carried on under cover. To-day it is done arrogantly and with safety. Its worst effects, however, are not to be looked for on the surface of things. The danger of this propaganda lies in the "inferiority complex," which its constant repetition creates in a certain type of Jew. Many Jews are so ignorant about Jewish life and so light-minded that they gradually convince themselves that some of the "stuff" circulated about the Jew is true, not of themselves to be sure, but about "those other Jews."

Far worse than Jewish prejudice is the effect that the immigration policy of Canada and the United States is having on our people. Very little further remains to be said on this issue excepting to repeat, that for Canada it is a great mistake to pattern after the United States in immigration matters.

Materialists deny "the finger of God in history," yet it does seem like an act of Providence that a thin shaft of light is breaking through the dark clouds, which hang over the Jew. That light is the ratification of the Mandate. Palestine may be Jewish if the Jews but will it. The challenge has been tendered. The die is cast. There is no way back for the Jew. A Jewish Palestine is the world's solution to the Jewish problem. If our people have seemed indifferent, it is not because their daily prayers for the restoration or Zion, uttered since the year 70 of the common era, came from the lip rather than the heart. The rebuilding of Palestine is the most stupendous task that Israel in exile has had to tackle; we are certain that the Jew will not be found wanting.

Canadian Jewry is young. This implies that it is full of the sap of life. The past year has not been a particularly constructive one. Canadian Jewry seems in need of leadership, of a few big Jews, who will sacrifice, to whom our people's future is dear, and who are willing to give of themselves as well as of their wealth. The Jewish masses in Canada are whole-souled and truly Jewish. They will support every movement that is worth while. Let us be hopeful that the year to come will find us inscribed in the Book of Life—and that it will be for all Israel a year full of good tidings.

Barnett R. Brickner

ROSH HASHONAH GREETINGS

Toronto.

CANADIAN JEWISH REVIEW:
Toronto, Ont.
Gentlemen:

I am glad to extend greetings, through the medium of the "Canadian Jewish Review," to the Jewish citizens of Canada on the occasion of the celebration of their New Year. Recognizing the great part taken by the race in the world's history from the earliest times, and the worthy contributions the Jewish people have made to human progress and welfare, Canadians wish them well as fellow-citizens in this land of civil and religious freedom and of British institutions.

Sincerely yours,
E. C. DRURY,
Prime Minister of Ontario.

Ottawa.

CANADIAN JEWISH REVIEW:
Toronto, Ont.
Gentlemen:

With the ushering in of another year in the Jewish Calendar I would like, through the medium of the "Canadian Jewish Review," to extend felicitations and to express the hope that the New Year may witness a return to old-time prosperity in Canada in which the Jewish people may share to the fullest possible extent. Those of your people who have made Canada their home have enriched its commercial and industrial life as a result of their integrity, industry and enterprise while their contribution to our national life has been an example in law-abiding and orderly citizenship.

Yours very truly,
A. B. COPP,
The Secretary of State of Canada.

Ottawa.

CANADIAN JEWISH REVIEW:
Toronto, Ont.
Gentlemen:

With so many great countries only just emerging from the economic disturbance resulting from the Great War, and in the face of our great responsibilities as a nation, it would be hardly possible that we should escape entirely from industrial unrest; but looking back over the past year, it is no exaggeration to say that Canada, although experiencing to a certain degree this unrest, may be considered most fortunate by comparison with all the other nations which took part in the Great War. This is no doubt due to the moderation and common sense which is a distinctive quality of so many Canadian employers and labor leaders in their relations with one another. Canada is gradually achieving industrial stability, and the outlook for the future is visibly brightening, but it must be remembered, and it cannot be too often repeated, that one of the prime necessities of Canada at this time is the greatest possible agricultural development, rather than the augmentation of the population of our cities. But whatever the future may hold in store for us, we must cultivate that spirit of confidence, co-operation and temperate discussion between all citizens of this great Dominion which is essential if we are to be worthy of the heritage that Canadians of all classes and creeds have been endowed with.

Yours sincerely,
JAMES MURDOCK,
Minister of Labour.

Ottawa.

CANADIAN JEWISH REVIEW,
Toronto, Ont.
Gentlemen:

With the approach of that solemn and religious occasion, the celebration of the New Year and the Day of Atonement, allow me to convey a heartfelt expression of good will.

The Jewish people occupy a deservedly prominent place in the life of this young country. Through the testing time of war, they have proven themselves true Canadians and now in the almost equally great peace problems confronting us, I feel confident that they will continue to perform their part.

Without relinquishing any principle, religious or moral, it behooves all Canadians to unite as one in the common task of the re-establishment of this young country on the broadest foundation of nationhood.

Yours very truly,
GEO. P. GRAHAM,
Minister of Militia and Defence.

Toronto.

CANADIAN JEWISH REVIEW,
Toronto, Ont.
Gentlemen:

I am glad to send a few words of greeting through your publication, to the Jewish people as they enter upon the celebration of an important occasion in their year.

People of other races and creeds respect the devotion with which the people of the Hebrew race observe the festivals which are so important and precious a part of their life and traditions. Freedom of thought and worship is one of the great glories of this country and each of us in our respective spheres should endeavor to use this freedom in a way which will make us better citizens and truer Canadians.

Yours very truly,
MANNING W. DOHERTY,
Minister of Agriculture.

Toronto.

CANADIAN JEWISH REVIEW,
Toronto, Ont.
Gentlemen:

For the degree of civilization the world has achieved we are debtors to the Jewish race more than to any other, and for nothing in our fabric of civilization are we more indebted than for the constant cry of peace echoed by their leaders and teachers from Moses to Malachi. The need for the preaching of peace was never greater in the world's history than it is to-day; the influence, and therefore the responsibility, of the Jews was never greater, and there is no service to the world that the Jews can render at their approaching New Year greater than to dedicate themselves anew to the cause of peace among the nations.

W. E. RANEY,
Attorney-General,
Province of Ontario.

TO THE JEWISH CITIZENS OF CANADA:

It affords me some pleasure to extend, through the columns of the CANADIAN JEWISH REVIEW my good wishes to Canada's Jewish Citizens, at the time of the High Holidays, 1922.

It is peculiarly significant that in all religions, in which the principle of the Atonement enters at all, the most solemn feast of the Atonement is followed by joyous entrance into a new era of life. Thus, in the Chrisitan religion, the long Lenten fast precedes the great Easter Festival, and in your faith, the solemn sacrifices and fasts of "Yom Hakkappurim" are followed by the glad greetings of Succoth.

As the Jewish citizens of Canada enter their New Year, in this month of September, 1922, they may well feel that not they alone, but all Canada faces a new span of promise.

The Canadian harvest estimates, and actual returns to date, show a yield far in advance of any crop for years. The estimated wheat yield, as estimated on September 11th, was 388,773,000 bushels. Oats were estimated as 558,358,000; barley, 76,395,500; rye, 49,601,800; flaxseed, 5,296,000. The wheat yield is 29% above that of 1921. The potato crop is estimated at 102,974,000 bushels, and the hay and clover crop at 15,545,000 tons. Canadians may well view with pride and confidence their country's contribution to the world's cupboards for the coming winter.

This autumn brings encouraging word from the National Railways also. The last returns issued show an increase of 13% in ton miles, with no change in passenger revenue. While there was an increase in operating expenses, it was much below the increase in revenue. And these returns last filed, were for May, 1922. Transportation revenue always shows a continually good revenue from May to October,

Continued on page 4

To have
And to hold your confidence

ARE you aware that men and women change year by year—especially in their buying habits? "Something new"—that's what people seem to want. But in the buying of important household items, folks are cautious and careful in their decisions. For there are large purchases that once bought cannot be easily replaced. Year after year the confidence of the Canadian people has been held by McCLARY'S, despite this tendency to change their buying habits. When a Furnace or a Range has been spoken of, "Made by McCLARY'S" has been the guide-post to certain satisfaction.

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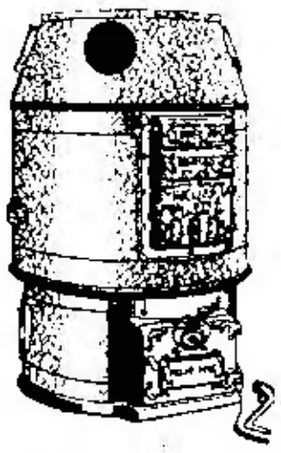

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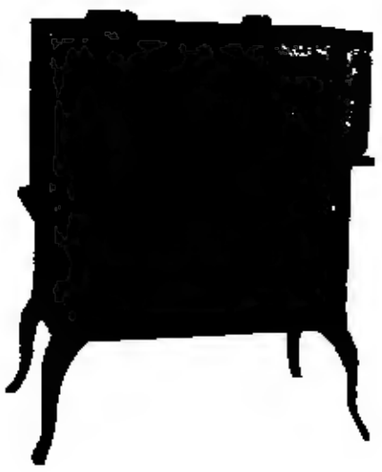

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McClary's

wish you a Happy New Year

ROSH HASHONAH GREETINGS

Continued from page 2

so that the later returns, when given, will carry in all probability more encouragement even than these to the Canadian people.

The Department of Finance on September 11th, announced that Canada's National Debt had been decreased by five million dollars during August, while during August, and the whole five months of the fiscal year preceding it, the national revenue had constantly increased. And parallel with this development, national expenditure is steadily declining. During the first five months of the fiscal year, national expenses have been $7,739,080 less than for this same period last year.

The Trade and Commerce Department in its last bulletin, shows a decided increase in Canada's export trade, with a satisfactory decrease in her imports, representing several million dollars clear trade gain over the volume of her trade for 1921.

Yesterday, the Government announced a co-operative immigration scheme, by which it is hoped some hundreds of thousands of settlers will be attracted to and retained in Canada within the next few years. With the greater agricultural development of Canada, the way will be opened for greater industrial and urban expansion, and consequently for a wider and more varied immigration policy.

The miners' strike, which threatened Canadian interests in home and shop, has been settled, and the menace of a coal famine removed. The threatened railway strike at this moment gives every promise of peaceful adjustment.

Therefore I feel that as you enter your New Year of 5683, you enter it at a most auspicious season in Canada's recovery of her economic stability, and that with her at this time, you may hopefully say:

"The future we may face, now we have proved the past."

Yours sincerely,
THOMAS ANDREW LOW,
Minister without Portfolio.

Ottawa.

CANADIAN JEWISH REVIEW,
Toronto, Ont.
Gentlemen:

Please let me offer you, and through you, the Jewish citizens of Canada, my best wishes for the Jewish New Year you are about to usher in. I hope that the coming year may be one of health, happiness and prosperity to your people, both in Canada, and in every country in which your ancient race is to be found.

Canadian Jews have taken their part in the development of our country, and the upbuilding of its various institutions, and in everything which affects the general welfare your people have been to the fore in no inconsiderable numbers. Canada, on her part, has always shown the Jew every consideration and encouragement, as it has done to all races and peoples who have come to these shores.

It is our wish and desire that Canadian Jews should continue to flourish and prosper, for it is in this way that every element which comprises the Canadian nation can contribute to the advancement and prosperity of our common country.

Yours very truly,
JAMES ALEXANDER ROBB,
Minister of Trade & Commerce.

CANADIAN JEWISH REVIEW,
Toronto, Ont.
Gentlemen:

At this time of the year, it is customary for us to make a personal inventory, and as president of the Zionist Organization of Canada, I flatter myself that we have done well for our cause during the past twelve months, considering fully all the circumstances that have had a bearing on our work, such as the business depression and the financial stringency consequent thereto.

However, while the efforts put forth by Canadian Jewry compare favorably with those of Jewry in any other country, there remains a tremendous amount of work still to be done if an important body of Jewish people such as we have here in Canada are to take the part in the redemption of our ancient Home-land, in the manner the rest of the world expects of us. The task we must set ourselves to do calls for continued and unstinted sacrifices on the part of all, and, so that Jewry from the Atlantic to the Pacific may have a proper appreciation of their responsibility in this

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crucial hour of our whole history, I feel that the Anglo-Jewish press of Canada should, and I believe will, appeal in a manner that will bring a noble response, one that will be worthy of our position in this greatest Dominion of the British Empire.

There never has been, and I venture to say, never will be a time when the Anglo-Jewish press can render greater service to our people than now, especially so in view of the recent ratification of Britain's Mandate for Palestine by the Council of the League of Nations. Never did a task fraught with such vital and momentous consequences confront Jewry before, yet think how far we are from that goal which Canadian Jewry should attain. Even amongst those who call themselves Zionists, how many rightly understand the significance of this hour?

To-day, we have that very opportunity our fathers and forefathers have prayed for nigh 2,000 years. Whereas they lived with the return of our Home-land as a mirage, an ideal; we live with the return as a fact to be accomplished, if we only will it. Consider then what a magnificent privilege is ours to-day. O how I wish that every Jew and Jewess would think in this way! To me our present opportunity seems just as if the sun were rising from behind a cloud where it had remained hidden to the Jewish people for nearly twenty centuries; rising, to shed its brilliant rays over our people everywhere on earth, and bringing with it the message that Israel can once more become one of the great nations, one of the factors in world civilization."

How well, indeed, is the lesson of this moment brought home to us by Dr. J. Klausner, who, in an article published in the Haaretz, Jerusalem, says: "The great day has come—the day that marks the dividing point in Jewish history. Up to this we have had destruction, from this we shall have rebuilding; up to this has been Diaspora, from this it shall be redemption; up to this we have been wanderers, from this there shall be a united people; up to this a wounded and bruised race, from now on a living nation. Let us rejoice, but in earnest and trembling at the great responsibility. We have received only terms, not a bill of sale; a legal foundation for a building, but not the building itself. There are great possibilities for work, but we must do it ourselves; none others will do it for us."

So that we can do our duty in this hour, I think we should come to a better appreciation of the Keren Heyesod, the most practical means through which we here in Canada can assist in the building of a new Eretz Isroel. Do not regard the Keren Heyesod as merely a money fund. It is something greater than that; something nobler, something we should cherish our privilege of helping. The future status of our re-nationalized people depends on it; the revival of the Hebrew language, of Jewish culture, all depend on it. For these things stand or fall on the success or failure of the task on hand—the rebuilding of Palestine. Success means everything that we Jews could wish for; failure means a return to the hopelessness of the past. The Keren Heyesod is the life-blood of not only the political re-birth of Judaea, but also, as Oscar Wasserman, head of the German Keren Heyesod, puts it, "The Keren Heyesod is a means of the preservation of Judaism." Every contribution made to the fund carries with it a potential significance for Jewry of to-day, and of the future.

The Keren Heyesod will take care of all the fundamental things that will lead to a glorious place in world affairs for Jewry. Just as patriotism brings men and women to the service of their country in time of war, so the call of the Keren Heyesod bring a response from, a rally by, Jewry all over the earth.

Come forward, men and women of Israel. Make the Keren Heyesod a living answer to the test of your Judaism; your love of our traditions, your thankfulness to those heroic Jews who sacrificed so much in the past for just the opportunity that is yours to-day, and who left the cause as a trust that must be honored.

A. J. FREIMAN,
President, Zionist Organization of Canada.

A MESSAGE FROM WINNIPEG, MAN.
By Rabbi Herbert J. Samuel

Life is not really measured by days or months or years. It is not easy to estimate our progress at artificial intervals. The most telling influences of life are usually not realized for a long time. The traveller, however, will very soon lose his way if he fails to watch for the milestones. The life of the individual is guided by milestones, as is the life of the nation. Rosh Hashonah is one of these. The purpose of the New Year is to guide. So many stages have passed and so many lie before us.

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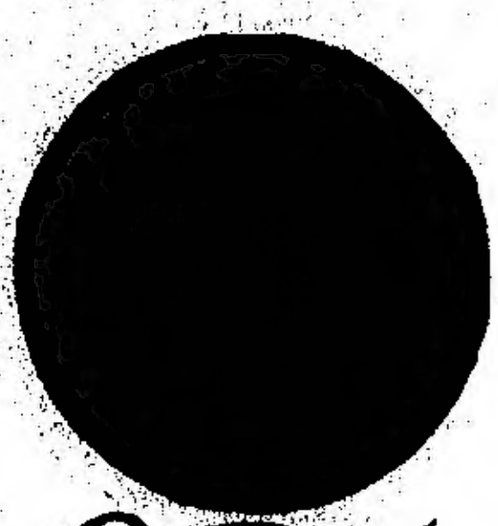
Makes firm friends where'er it goes"



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Judaism is in the process of a revival. There is a revived interest in our language. Ezra, the great revivalist of the first return to Palestine, was "a ready scribe." By his fluency with the pen he spread a knowledge of Jewish history and ideals. The revivalist of to-day is a ready speaker. His duty is not so much with the pen as with the tongue. Our language is no longer confined to the synagog. The sacred tongue of worship is becoming the cherished tongue of culture, of ordinary use.

There is also a revived interest in our history. It is being studied more. It is becoming the common knowledge of the man in the street. Jewish history and its literature is receiving more justice at the hands of scholars, and its influences are being better appreciated. Jewish students, too, are becoming less dependent upon the works of non-Jewish writers for Jewish studies. There is a marked revival of interest in our purpose. The synagog is attracting more attention and more attendance. The spirit of the Lord is moving us again in the camp. We are becoming more conscious of our place in the world.

That the coming year will see the furtherance of all this no one can doubt who pauses to review the year that is closing.

We have also seen the realization of our fondest hope --the opportunity for the restoration of the land of Israel. It is as yet only an opportunity. The true land of Israel has yet to be made.

The waste places have still to be built. The fir has still to replace the thorn. But it is going to be the land of Israel, the land made to live through Israel.

"If I forget thee, O Jerusalem, let my right hand forget its power," was the ancient oath, faithfully kept. It was, perhaps, easier to remember that oath when as exiles we yearned for the return. That oath is to-day more imperative than ever before, because if we now forget Jerusalem, nothing but utter oblivion awaits.

The way is not yet clear. There are perils ahead. The minions of Pharaoh still pursue us with their hatred. The wilderness is on either side, threatening us with its wild beasts and its hunger and thirst. The watchword that saved us before will save us again "forward."

Palestine is often called the "Promised Land." There is danger in that term. We cannot restore it on promises or pledges. We must pay up. A hand bereft of power and a tongue bereft of speech await us if we forget or neglect or postpone our duty to Jerusalem.

But we are not forgetting and we will not forget. The revival of the Jewish spirit so noticeable during the past year is not a temporary manifestation. It is strong and has in it the germ of growth. And so may the New Year bring good and blessing to us and through us.

Editor,
CANADIAN JEWISH REVIEW,
Toronto.

You were kind enough to request me to write something for the CANADIAN JEWISH REVIEW for the coming Rosh Hashonah. I feel I cannot do any better than to enclose a copy of the part of the lesson on Rosh Hashonah in my Sabbath School text book. It was written for children, but on serious consideration might do some good to us grown-ups.

Best wishes for the further success of your useful paper, of which I am a constant reader, I remain,

Yours sincerely,

EDMUND SCHEUER.

The first of the two Biblical names for this holy day is Yom Teruoh, a day of blowing of trumpets (Numbers, chap. 29, ver. 1). Hence the sounding of the Shofar. In ancient Israel the Shofar was blown in times of distress as well as on all joyful and solemn occasions. The Shofar should call to our mind the glorious history of our people. It calls in its shrill voice: "Awake, awake, you Israelites, from your slumber of indifference and carelessness. Arouse from your pleasures and sin. Examine your ways and remember your God, and return to the path of duty and righteousness."

The association of this feast with the beginning of a new year is of much later date than Biblical days. Contrary to other nations, New Year's Day for the Jews is a day of serious thoughts, a day of religious awe. The Rabbis of old called it Yom Hadin, a day of judgment. According to their interpretation, it is the day on which the world was called into existence, and the day on which God calls all His creatures to stand in judgment before Him. Then the Book of Life and Death is opened, and on its pages is inscribed the fate of all men for the coming year, according to their deserts.

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The paramount thought that Rosh Hashonah should awaken in us is that of the flight of time. A year of our life's journey has flowed into the ocean of time. How did we spend it? How many good and noble deeds have we inscribed on the pages of the book of our life? Have we improved in goodness, knowledge and wisdom? Whom have we offended or wronged? Have we been faithful to our duties? A New Year begins. What will it have in store for us? Sunshine or clouds, health or sickness, joy or sorrow, happiness or misfortune, life or death? Such thoughts will lead us to self-examination, and to the improvement of our conduct. They will surely inspire us to make good use of the ten days of penitence, following Rosh Hashonah, and ending with the great day of Yom Kippur.

CULTURAL ZIONISM

By RABBI JULIUS L. SIEGEL

Und was in schwankender Ersheinung Schwebt
Befestigt mit daurenden Gedanken.

—GOETHE—FAUST.

IN the noisy bustle of the momentous events that have well-nigh overwhelmed us these last few years, in the volleys of excitement and jubilation that followed the Balfour Declaration, San Remo, the Lodge Resolution and finally the Ratification of the Mandate—in this cheerful hue and cry an ominous warning, voiced by a few far-seeing leaders of Zionism was mercilessly stifled. But now that the excitement is subsiding and the cheerful chorus is resting its lungs, this warning has again become audible and is calling the Zionist to serious reflection.

If we were to analyze minutely the history of this warning we should be led too far afield into the polemics between the political and cultural schools of Zionism of a generation ago, the discussion of which is the task of the historian. For our purpose it will suffice us merely to indicate the general difference between these two conceptions and to proceed immediately to the discussion of to-day's problems in the terms of these conceptions.

Nordau's motto, "Jewry will be Zionistic, or it will not be," represents in extreme conciseness the thorough-going Political Zionism which was prevalent in Western Europe. In justice to Nordau, it must be said that his motto was more or less a polemic retort, and was born in the heat of argument. It cannot be taken too seriously, because, as a matter of fact, Jewish life in the Golus covers more of Jewish history than the life in Zion with fully five hundred years; and this also must be remembered that to Nordau, as well as to Herzl, Zionism simply meant "the establishment of a publicly and legally assured home for those Jews who, in their present places of residence, are not able or not willing to assimilate themselves." This programme was too prosaic, too simple a matter of fact, and amounted to an all-too-sweeping repudiation of life in the Diaspora heretofore, and to an attitude of blissful indifference with regards to the future of the Jews in the Diaspora.

Assimilation is here taken for granted and all efforts of the Organization are merely for the benefit of those Jews "who are not able or not willing to assimilate themselves." It is very surprising to find even here that tinge of philanthropic motives which has always been the hall mark of Western Shtadlonuth. Here, however, the tinge was very faint and was lost altogether in the engagements of the Political Zionism of the West with the great masses of Russian Jews, and especially with the Cultural Zionism, and its protagonist, Ahad Ha'am. He, Ahad Ha'am, was well fitted by training and philosophical insight to conceive the real complexity of Jewish life in the Golus, and was too closely bound up with it to repudiate it altogether. He recognized the great fact that at no time had the continuity of Jewish life been too seriously interrupted and that, save the warping and distorting influence of contact with foreign cultures, it retained its original qualities and bent through all vicissitudes. The National idea was to him a great moral force that would ultimately lead to the realization of Herzl's most sanguine hopes, but had in the meanwhile to do service as a regenerating force in the Golus. Even the colonization of Palestine, though of value in itself, had a still greater value in creating a cultural centre from which regeneration would radiate to all the ends of the Diaspora.

Cultural Zionism, however, though indefatigably preached by Ahad Ha'am, was never recognized as the "official" Zionism, and, as Dubnow aptly remarks, of the four articles of the Basle Programme, only one recognizes the necessity of "strengthening the national feeling and self-respect." Yet it had its influence. When Herzl's presentations to the Sultan of Turkey and to several sovereigns had failed to bring the desired results, when the funds of the Jewish Colonial Trust were found to be insufficient to develop the imposing schemes, it was the Cultural Zionism, though not as a thorough-going philosophy, but as an attitude and trend of mind, that saved the situation and buoyed up the Zionist hopes.

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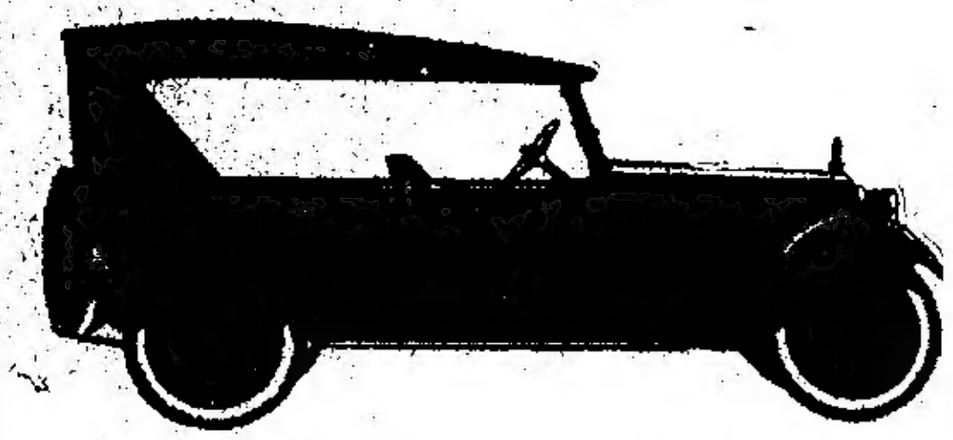

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Across the Counter

A Rosh Hashonah Story

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He ambled into the little book store, his rolling seaman's walk as distinctive as his trim blue uniform. The girl behind the counter looked him over with appreciative eyes; he was so different from the bearded old men who came in for their Yiddish papers, the ultra smart youths with their East Side adaptations of the modes and manners of upper Broadway.

"I saw some Rosh Hashonah cards in the window," said the sailor. "Let me have one, please."

A puzzled look swept across the girl's face for a moment; then she smiled brightly. "Oh, yes—we've got a fine stock of New Year cards. It's a little early for sending them out, isn't it?" as she spread a handful upon the counter before him.

"I should know when Rosh Hashonah comes! I just seen the cards in the window and I thought how tickled my mother would be if I sent her one for a change. And it's easier than writing a letter."

"Where does your mother live—far from here?"

"Way off in Oregon, lady; I ain't seen her since I enlisted two years ago, and I've been going some far places since then, believe me. And I suppose I ain't been writing her like I ought—I'm not much on the pen-pushing game, anyhow, and anything I write my brother's wife has to read to her 'cause she don't read English and my Yiddish is all on the bum. Say," with sudden inspiration, "may be you can write the old lady a word or two in Yiddish for me on the back of this card. It'll tickle her to death."

The girl shook her blond head. "I'm sorry, but I've forgotten the little Yiddish I ever knew," she confessed.

"Thought maybe you would, living down here on the East Side, with everything Jewish all around you. I used to live near Houston Street myself when I was a kid. Then my folks moved west and I was brought up among goyim. You won't believe it, lady, but you're the first Jewish girl I've had a real talk with for years and years?"

"Really?"

"It's straight goods I'm giving you. And I tell you it's nice to have a lady like you to talk to—it ain't every day—"

The girl smiled her slow, lazy smile, then turned to sell a vivid red lollipop to a ten-year-old boy followed by an envious younger sister. Closing the candy show case, she walked back to the sailor who still stood with his long, blue length draped across the candy counter.

"You've lived in New York all your life?" he asked as though desperate for further conversation.

"Yes. If you've picked out the card you want, I'll put the rest away."

He picked up one at random, a gaudy thing of doves and blue ribbon and pink roses with L'shonah Tovah sprawled across the bottom in gilt letters. "I'll just put my John Hancock on this one and send it to the old lady," he informed the girl. "Let me have pen and ink, will you? I don't rate a fountain pen."

The card signed and blotted, he went on with his questioning. "You don't look like the girls around here, somehow, in that plain black dress of yours and your hair smooth and no extra color slapped on your face; and you don't talk like no East Sider either."

He could have sworn the girl flushed beneath his admiring gaze. "I've gone to school away from here—college—maybe I am different."

"I'll say you are! And if you've been educated, what are you hanging around this joint for? You ought to be doing something better than selling post cards to bums like me. Why ain't you teaching or something?"

Again a flush crept under her smooth, pale skin. "I'm not very strong; this work is easier for me."

"It's no work for a girl like you," he insisted stubbornly. "And I thought you didn't look any too strong. You ought to be out where I come from—lots of room, big free places and plenty of fresh air to breathe. A week of my mother's cooking would make a new person out of you."

"I'm sure of it." She turned from replacing the wicker basket of cards on the shelf; corked the ink bottle and laid the pen beside it with one of her characteristically deliberate movements. "Is there anything else you want? It's almost time for me to go out for my lunch."

He flushed like a schoolboy under his tan. "I know you think I got my cheek with me, but can't you come out with me and we can have a bite together? And if you got somebody to take your place to night, we'll go to a show—not a darn movie, but a real show—good vaudeville up at Keith's. I got shore leave till to-morrow morning and I'm awful onesome trying to have a good time alone."

The girl hesitated for a fraction of a second. Then: "I can't get off for so long," she explained gently. "Mr. Cohen's little girl relieves me during lunch hour and then I'm on duty again until closing time. I eat my supper here."

"I call them mighty mean hours," he sympathized. He fingered the gaudy card, hesitated and spoke wistfully. "I ain't been in a shul for God knows how long—we didn't have no Jews to speak of back home—and since I've been in the outfit I've been out on a cruise every Yomtov. Just seemed to happen that way. But now I expect to be in port for most a month—way over Rosh Hashonah. I can't afford to go home even if I could get a furlough. But maybe I could call for you Erev Rosh Hashonah and we could go to shul together—but, pshaw, I forgot you'd have to sit by yourself upstairs."

"Yes, I'd have to sit by myself upstairs," repeated the girl with a somewhat peculiar expression. She took off her black apron and folded it. "It's about time for Mamie Cohen to come and relieve me."

She consulted her plain, little wrist watch. "It's so late I think I'll have Mamie bring me in a glass of milk and let it go at that," she answered.

"See here, lady," protested the sailor. "If you think I'm a regular bum and a loafer just because I wear the uniform, all right, and we'll let it go at that. I didn't see not a bit of harm in us having chow together, but if you don't want to be seen on the street with a gob like me, that's the end of it." He half turned to go, swallowed hard, whirled back upon her. "You'll think I'm crazy and maybe you're right. I've been knocking around quite some since I joined the outfit—I've taken dames out in more than one town while I was cruising around—but they was all alike. And I'm not rough—if you know what I mean—even if I am a sailor. I ain't a mamma's boy but I don't need to be ashamed to go back home after what I've done—not by a long sight. But I've got tired of kidding with a girl here and another one there; my brother's crazy for me to come home after I get my big ticket and settle down and help him in the store. It's a good business and I could afford to marry any time I want to. Understand me?"

"I can't say I do." But her eyes were troubled.

"Yes, you know what I'm talking about, so don't say you don't. There ain't any hurry—but if I knew what I was saving for and who was waiting for me—it would make my mother

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The

Toronto Daily Star

Extends Its Best Wishes

for a

Happy New Year

Momentarians

A NEW YEAR'S MESSAGE

By Rabbi Julius F. Siegel, Toronto, Ont.

It was reported of an eminent British statesman that he was a Unitarian. "Not at all," a friend replied, "he's a Momentarian." A Momentarian? Momentarianism? A brand new religious sect of these latter days? No, not at all. Rather, Momentarianism is a new word for a very old, pernicious and widespread disease of character. Thousands and tens of thousands has it smitten without discrimination of creed and race, and endangered the firm foundations of human institutions.

Here is a man of intelligence. He reads, he observes and thinks, and considers himself a "good" Jew. He knows ever so much about the defects of this or that movement or institution, and feels as keenly as himself the needs of the community. Regular synagog attendance, more Jewishness at home, sufficiently and efficiently financed charities, Jewish cultural environment for young people, new and modern Talmud Torahs for our unschooled thousands —this, and much more, he recognizes, feels and thinks about until his very heart beats faster with a noble enthusiasm, a fine zeal, a promising passion. Hear him talk; see him gesticulate; look at the light . . . . . .

Alas! The sad disappointment! The light is gone from his eyes; his arms hang down listlessly; his voice also has changed. As if all his energy had burnt itself out in this single, momentary flash. Like a rocket that flashes a moment, illumines the night, then leaves us in darkness again—like the last flicker of a candle on Sabbath eve—say, do you know that man? Happy, you, if you are not made in his image, if you are free from his imperfections. For he is a Momentarian. He has momentary ambitions that never yield a harvest, flashlike zeals that never mature. His heart knows all the sweetness of yearning and seeking, but neither he nor anyone else, has every enjoyed the fruit of his hands.

And now the seasonal tide of religious fervor rolling out of time's eternity has arrived at our shore. Heralded by the Shofar blast, and welcomed by it, its arrival has stirringly roused every Jewish heart and sent through it a vitalizing thrill. And the Momentarian—we Momentarians, have also been roused. We shake off our lethargy and allow a new zeal to gain mastery over us. Now we're at it again; arguing with ourselves and others, contradicting dogmatically, condemning and commending and admitting in the end that something must be done to raise the religious, educational and social status of the community. What a wonderful background of lofty sentiments for the New Year's activities! But we must beware lest we miss our cue, lest even the background itself become a thing of old imaginations. For we are impatient, haphazard, spasmodic Momentarians. Our mental states are as impatient, as chopped as most of the Shofar's sounds, without continuity, without steadiness. Is the Shofar attempting a musical parody of Momentarians? Even so; but it also wishes to teach us the cure for this disease of character. Hear the last note of the Shofar, the "Tkiah Gedolah"; it is a long, sustained, even sound, and symbolizes perseverance, persistence, steadiness. "Endow your thoughts," it seems to say, "endow your thoughts and enthusiasms with these stimulating qualities; let them grow and develop in your mind until they reach their highest consummation in actual accomplishment." This is one of the secrets of that subtle alchemy that transmutes an undefined yearning into a clear and potent wish, the wish into reality, the word into the deed. This secret we must learn and apply in our lives so as to become masters of that wonderful poise and perseverance which is the sine qua non of the art of accomplishment, the science of success.

Then will our interest in the many affairs of the community live long after the seasonal tide will have receded; then, perhaps, will the walls of the synagog lose their echo, and the city's charities their deficit, and our unschooled thousands shall be given an opportunity to learn the history and religion of their people in the new Talmud Torah which we will build. A spirit of healthy, energetic communal life will be in evidence everywhere, and the year shall be Happy [illegible] and New—New, indeed.

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K. R. MARSHALL, President.

A Survey of Jewish Charities

Co-operation With Non-Jewish Workers

By S. B. KAUFMAN

(Continuation of June 30, 1922)

WE cannot separate ourselves from the community and confine our activities to our own circle. As citizens, we must interest ourselves in the same social and civic problems as our non-Jewish citizens. Health, sanitation, housing, delinquency, child welfare and other social and civic problems are the concern of every good citizen regardless of creed. The co-operation between our organization and the Public Health, Mothers' Allowance Commission, Juvenile Court and other non-Jewish private and public institutions is indispensable, in order to bring beneficial results to those we are called to assist, and society in general.

During the last three months we have co-operated with the Mothers' Allowance in a number of cases which have proven of great help to our organization as well as to the Mothers' Allowance Commission. We understand our people better than the non-Jewish worker; and we can present their needs more effectively. But if we expect these organizations and institutions to rely upon our judgment and co-operation, we must have learned and trained workers. Our investigations and presentations must be based upon real facts without bias or favoritism to our people. We must establish a confidence where we can be of mutual helpfulness. We must realize that we cannot conduct our work adequately and properly without co-operation with our non-Jewish private and public institutions; and we must have responsible and trained workers to co-operate with them.

In this connection, we take the opportunity to express our sincere thanks to Rev. Peter Bryce, Chairman of the Mothers' Allowance Commission Dr. C. J. O. Hastings and Mr. Robt. Mills of the City Welfare and Board of Health; Judge H. S. Mott, of the Juvenile Court; Mr. F. N. Stapleford, of the Neighborhood Workers' Association; Miss J. M. Knisely, Head of the Social Service Department, General Hospital; Miss C. Whitton, of the Social Service Magazine; and Brother Barnabas, of the Catholic Charities, for their fine spirit of co-operation and helpfulness.

Teaching Our Newcomers the English Language and Citizenship

Very little effort has so far been made to give the newcomers an opportunity to learn the English language and to become citizens. The Girls' Club, conducted under the auspices of the Council of Jewish Women, is doing good work in this regard with girls only. While it is the duty of our government and public schools to establish classes in English and in citizenship for the newcomers, it is also our duty to co-operate with public agencies to do more effective Canadianization work.

Jewish Education and Recreational Centres

With the exception of the Jewish Girls' Club we practically have no educational and recreational centres in our poorer districts where they are so badly needed. The Settlement House is that institution which supplies an indispensable need in providing for the children and parents various social, educational and recreational activities. There are four Settlement Houses in these neighborhoods conducted by non-Jewish organizations; one or two are Missions. All of these are attended by a large number of Jewish children. We have the highest praise for the splendid work that the non-Jewish Settlements are doing in a non-sectarian way for our Jewish children. Nevertheless we cannot emphasize too strongly the need of our own such centres. In these non-Jewish Settlements it is usually the children who attend and not the parents. What we want is centres where both parents and children could benefit together, spiritually and morally, and thus prevent their estrangement, to each other which is caused otherwise, especially in cases of immigrant parents. The Settlement House takes the place of the poor man's home and club; where both parents and children belong, and we should have our own homes. It greatly reflects upon our community for neglecting these important social activities.

Personal Service Legal Aid and Immigration Work

It was through all initiative that a Jewish Immigrant Aid was reorganized, which is now functioning and doing good work. A personal service and legal aid was also organized in connection with our activities. In many cases, personal service is of greater help to a family than actual relief. Our personal service department is making every effort to apprehend wife and child deserters and to settle domestic troubles. Just recently we were instrumental in interesting the United States and Canadian Governments to deport a wife and child deserter from the United States to Canada. Our personal service department is also correspondent for the various

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HAPPY NEW YEAR

LARGEST VINEGAR WORKS IN AMERICA

The Trumpet of the Rescuer

By MAURICE SAMUELS

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This is a beautiful Rosh Hashonah story, symbolical of the dawn of a new day in Israel's life. The author, Mr. Maurice Samuel, is one of the talented, versatile and scholarly Anglo-Jewish writers in America. Among his outstanding works are "The Outsider," "The Greatest Romance of the Ages," and a volume of translations from Bialik to be published shortly. He writes an English column for "The Day," and is the president of the Jewish Writers' Guild. — Editor's Note.

One afternoon during that bloody month of September which heralded the close of the World War, two soldiers, one French and one American, were walking down the Rue de la Pepinière, in Bordeaux, France. This street, one of the quietest in that provincial city, winds through a residential district, passing at one point the ruins of a Roman amphitheatre, built during the reign of Emperor Hadrian. All that remains of it now is a crumbled double wall, with dilapidated arches through which the lizards crawl on sunny days.

The soldiers walked slowly, the Frenchman with the aid of a crutch, the American leaning on a stout stick. They talked in low tones, as if a conversation of serious import had started in the midst of trivial talk. They did not look at the few passersby, but either at each other or at the ground.

When they came to the little gate which leads into the small park containing the Roman ruins, they turned in by tacit accord. In all Bordeaux there is scarcely a quieter spot than this. One might think that, as if to make up for the sweat and agony which two thousand years ago had delighted the howling mob seated on the vanished tiers, Nature had condemned the spot to eternal quiet. Round about the tiny garden there rise the walls of tranquil middle-class homes. The larger city, with its traffic and its crowds, is far removed. The rumble of a carriage, the patter of individual footsteps, only serve to deepen the silence that sleeps on the place in sunshine and in darkness.

When the soldiers were seated, the Frenchman leaned his elbow on his crutch and looked up at the topmost point of the ruins.

"Perhaps you wonder," he said, speaking in French, "why I am so melancholy to-day. And I have so little reason, too. In another week or so I shall be able to dispense with this. I shall be a whole man, with another month's leave, or even more, in front of me."

The American did not reply. He sensed, by some unanalysable instinct, that his new-found friend was about to reveal something.

"In truth," said the Frenchman, "I am not melancholy. I am oppressed. I am half-afraid. And I scarcely know of what."

He hesitated a full minute, and then asked: "Do you believe in a fate which half reveals itself, which speaks a language you half understand, and flashes to you, now and again, a signal which you know has a meaning, but which you have not the skill to read?"

"I do not know whether I believe in it or not," said the American, answering in the language of the other.

"Would you laugh at me if I were to speak of it?" asked the French soldier.

"I laugh at nothing," said the American. "I believe in everything and in nothing. Nothing is possible, and everything is possible. I laugh only at men who say yes and no with such certainty to problems of nature and [illegible]."

"It is so," said the Frenchman, grateful for the other's sympathy. Then, after another long silence: "In our family there is a curious legend, and a still more curious destiny linked up with this part of the year. The legend I half know—the destiny not at all. But both are there. Even though I shall die with that destiny unrevealed to me, I shall still believe that it exists.

"I do not know how old the legend is, or when the first shadow of that undiscoverable destiny fell across my family. My father, before he died told me all he knew—as much as I shall tell you. I sat at his bedside when he lay dying, for both of us hoped that in the moment before death some revelation would come to him. He too had sat at the bedside of his dying father. But neither to him nor to his father before him was anything revealed. His last word to me was: 'Remember!' So it was his father's to him. It shall be mine to my son, if I shall ever have one. But I do not know what I must remember, what my fathers remembered, or what my sons must remember. Strange, is it not?"

He waited, as if for some comment, and then continued:

"This much I do know. At this time of the year, in the month of September, there is an invisible and ghostly trumpeter haunts the chief in line of our family. Wherever we chance to find ourselves, on land or at sea, we hear the sound of a bugle. Sometimes the cause is natural. These last four years I have heard the bugles of the army. When there is a natural cause at hand, the mysterious trumpeter utters his notes in that way. At other times, once or twice, I have heard the notes of a bugle when no natural cause could have accounted for them. I say it with utter certainty, with the last power of belief that is in me. I have heard that trumpeter when no one else could have heard him, and when no one else did hear him.

"He does not always come on the same day. But always about this part of the year I begin to expect him. I shall hear him, I know. If I were to flee into the heart of a forest, where no other footstep has ever trodden, I shall hear the sound at the appointed time. I shall hear him if I leave the city or no. I shall hear him, if I return to camp, in the bugles of our regiment —but even if I remain in my own home, in the heart of the city, where no bugle is ever sounded, I shall hear him, too.

"No one knows clearly this legend of the trumpeter, but from what is known, they call him the Trumpeter of the Rescue. They tell that once, many, many generations ago, our family was a family of warriors, in another country, not far from here. They were famous not only for their prowess on the battlefields and in the knightly lists, but they shone in the schools and in the court with equal lustre.

"The legend tells further that their power came to them through a magic talisman, which had been handed down within the family since the very creation of the world. This talisman was as beloved of our family as it was hated of our enemies. Every artifice which the cunning of man could suggest, our enemies had attempted, in order to wrest the talisman from us. Not that they could use it themselves, but they would deprive us of its virtues.

"In the end, where their cunning failed, they succeeded by the force of numbers. They tell, in this half-complete legend, that somehow a forefather of mine abandoned the talisman to placate his enemies. They tell how this helped him nothing, how he regretted his weakness, and set out on a long quest in search of the lost

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talisman. They tell how he wandered over half the world in search of it—and found it not. And they tell how, at this season of the year, he heard a trumpeter from afar, bidding him continue the search, for success would be his in the end."

The Frenchman was strangely agitated by now. He rose suddenly to his feet, put his crutch under his arm and said: "Let us go on. We will go home. The rest I will tell you on the way."

They went out into the sunny street, and walked on slowly.

"In my family," said the Frenchman, "there is no record of warriors or of statesmen or of scholars. From the beginning of our records here in this city, we have been, with few exceptions, outside the main branch of the family, only merchants. The first of my forefathers of whom we have a record grew rich in the reign of Francis the First. Where he came from no one knows. Perhaps he came from Bretagne or from Burgundy. But this is sure: Though we have lived in Gascony ever since, he was no Gascon.

"There is neither rhyme nor reason in the legend. We were never a family of poets; there is nothing poetical in our records. With this one incomprehensible exception, we were always dull, comfortable merchants—that is, till this war came.

"Why should so strange a legend, fit only for some ancient nobility, with a bloody past, with stories of evil interwoven into its history, haunt this family of ours? Why should a trumpeter give us warning of something—encouragement or premonition of disaster—when no trumpeter ever called my forefathers to battle? Who is that trumpeter? What is his message?"

The American was silent. A disturbing change had come over his companion. His eyes were restless. He spoke in sharp, broken tones. His free hand trembled in its wild gestures.

They had reached an old house in an utterly silent street. Grass grew between the cobblestones. The houses on either side, centuries old, leaned over towards each other, uncertain of themselves. Into one of these houses they went. The Frenchman led the young American up to a wide room at the top of the house. There they sat down and were silent.

"These days," said the Frenchman at last, "I have felt that the trumpeter is drawing ever closer and closer. I know, somehow, that I shall hear him this time, not through some natural cause. He will sound his notes not through corporeal and living lips, but he will lift up this time, as he has often done, a bugle of shadow, and send out notes inaudible perhaps to all but me. In that old legend of my family, they say he foretold the end of the quest for the lost talisman. But I have ceased to believe that, and know not what to believe. Perhaps he is only the inherited memory of the lost destiny. Perhaps there is no trumpeter wandering the invisible world, but we, from father to son, have harbored some sick memory that cannot die, and it has wrought on our blood and our nerves so that we fashion a trumpeter for ourselves. . . . . No, that cannot be."

So, interrupting himself fiercely, he fell into a musing.

"They tell further," he went on, half to himself, "that no one will ever reveal that secret to us. They tell that even if another should read this riddle, and tell us its meaning, we will not believe it. But we must read it for ourselves, and reading it, the talisman will return to us. For they say that our destiny is in our hands alone. None else can fashion that destiny for us. We must find it ourselves, sooner or later. Listen!"

He had sprung to his feet, with a gesture of indescribable terror. Obeying him, the American, too, sprang to his feet. Both men stood like statues that were quivering into life, and could not yet move.

And then, faintly, so faintly that it something. A few short blasts, dim, mysterious, unnatural. Then silence.

They could not move, but stood there, transfixed in agonising attention. Again the American heard it—fainter, yet truer. And suddenly, like a sword-thrust, intelligence flashed through him. He looked at the Frenchman, who, with parted lips and heaving breast, stood straining into the far city.

"It is the trumpet of the New Year," whispered the American. "I had forgotten. They are opening the gates of heaven."

The Frenchman had fallen back into his seat.

"Ah! You understand, do you not? It is the trumpet of a new year. They are opening the gates of heaven and revealing the destiny that has haunted us so long in vain. What is that destiny?"

But the American did not answer. A confused sense of understanding made riot in his brain. The talisman of forefathers—abandoned—the quest for it—the ancient secret that dated to the beginning of the world—a people that had lost its glory—that had changed from warriors and scholars and statesmen to merchants—the destiny that called them again. . . . And now, the Shofar sounding on the eve of the New Year!

"What is that destiny of mine, that destiny of my family?" asked the Frenchman, in despair.

But the American, remembering that no one could interfere in the destiny of another, that if he spoke as he understood, he would not be believed, was silent. And at last he said:

"I cannot tell you what it means. No one can reveal it till you reveal it to yourself."

WHITE SLAVE TRAFFIC FLOURISHES IN POLAND

Warsaw (J. P. A.)—According to police records, there are now over 100 men and women in Poland who are busily engaged in the white-slave traffic. Forty-five of these have already been arrested, but the police have found it difficult to apprehend the remaining members of the band, who seem to be expert in concealing their identity. Young girls of twelve were among the victims of this band's operation.

ARAB "BLACK HAND" IN PALESTINE

Jerusalem (J. P. A.)—A number of merchants of this city have lately been receiving threatening letters, demanding various sums of money, for the use of the poor. The letters are written in Arabic and are signed, "Black Hand." These letters have been turned over to the police for investigation.

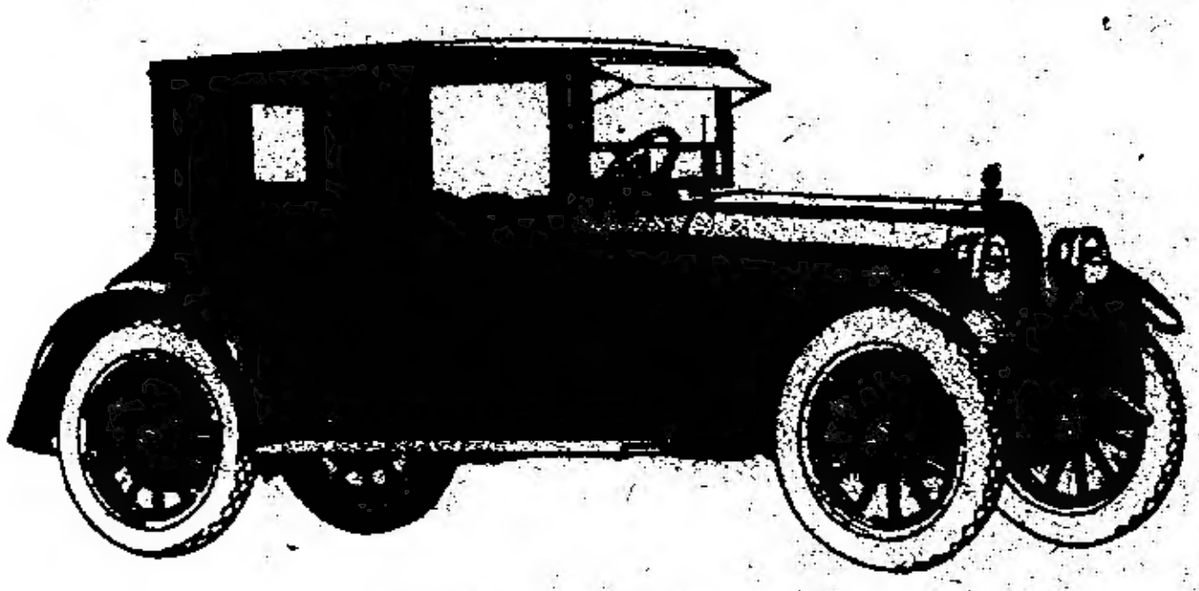
ANTI-SEMITIC POLISH COMMANDANTS RELIEVED OF THEIR COMMAND

Warsaw (J. P. A.)—The Ministry of Interior has relieved the police commandants of Mlava and Cracow of their office, because of their failure to take energetic measures to repress anti-Jewish demonstrations and pogroms.

In the announcement of its action, the ministry made the following significant observation: "In the present pre-election campaign, extra precautions must be taken to assure tranquility and order. Alertness, energetic responsibility and good tact on the part of the police are indispensable."

The elected members of the Legislative Assembly in Palestine will comprise eight Moslems, two Christians and two Jews. All former Ottoman subjects and those who by reason of their permanent residence in the country are qualified for Palestinian citizenship will be eligible to vote in the general elections.

Rabbi Borischansky of Homel, who has been on trial before the revolutionary tribunal for opposing the action of the Soviet authorities in closing down the Chedarim, has been sentenced to three years' imprisonment.



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Rosh Hashonah Memories

By Mrs. Maurice Frankel

They were a family of eight—father, mother, and six children. Simple, God-fearing folk the older people were. They taught their little ones, by example, to assist the helpless and to give, wherever and whenever an opportunity arose. The atmosphere of this home was humane and deeply religious, in fact the personification of a real Jewish home. Aside from personally coming to the rescue of their unfortunate co-religionists, these worthy people were sought by their own friends and acquaintances. All those sorely tried and troubled were never repulsed, but went away relieved and comforted. If things went wrong in business or otherwise, the best of advice was ready for the asking.

Often the parents regaled their young people with stories of their own youth, back in the Old Country. There was one in particular of which they never tired: How the maternal grandmother had added an extra room to her home, in which she housed many wandering families—poor, homeless families, who found food and shelter in this room. And when at last they were rested, the old wanderlust once again claimed them for its own. It wasn't surprising that, as these children grew up, they became imbued with the desire to bring help and good cheer to the needy, the sick and the unhappy.

As the summer months advanced and the fall holy days approached, the father brought forth his prayer-books. Daily he sang untiringly in his beautiful, clear tenor, the old, old songs handed down from times immemorial. He practiced them all, one after another, until he felt that he was in perfect tune. For he gave his services on the holy days in the synagog where he and his family worshipped. His Kol Nidre was a beautiful thing, bringing tears to the listener's eyes. His own family never tired of hearing him. And the mother? This best of women turned the house topsy-turvy until everything shone as new. As the time drew nigh, she brought out his fine white linen garment and made it immaculate. And her children trained in these simple household duties, were ever willing to help her.

At last it was the eve of Rosh Hashonah and the parents, accompanied by their sons, went to services. The daughters, according to the olden customs, remained at home to finish the preparations for the evening meal. The table was laid with the best the home contained, and then with an undercurrent of excitement, from out their hiding-places, came numerous parcels, neatly tied and labelled. Gifts for father and mother were placed on a stand near by. How they had put their heads together and planned for weeks and months! There were many useful things among them, and some were their own handiwork, accomplished during the long summer vacation. Last of all, from a tiny drawer, came forth six letters in which each one had acknowledged his gratefulness for the care that had been bestowed upon him during the year just ended. And six promises were given on paper, that the coming year would find them trying to improve over the previous one. How touching was the greeting between parents and children when services were over! "Le shono towo takosa!" they said in low tones. And as the parents laid their hands in silent benediction upon their bowed heads, young and old alike were deeply stirred.

Long since they have gone to their eternal rest, this worthy pair, lying side by side beneath the spreading branches of an old tree. In springtime, when it is covered with lovely pink blossoms, the children, now grown older, love to sit on a bench beneath it and think of the good, old times. Those beautiful lives have not been lived in vain, for their offspring carry on their teachings in their own homes to this day.

TAX EFFECTIVE ON ALL MEXICAN VISAS

Jerusalem (J. P. A.)—The Mexican general consul in Palestine has sent out a circular letter to the press, denying the truth of the reports recently circulated in the Jewish newspapers, that all immigration passports to Mexico received gratuitous visas.

WHAT SHALL I DO WITH THE MONEY?

Many a holder of the Canadian government bonds, maturing December 1, 1922, has been asking this question. The advertisement of the Minister of Finance supplies an answer. The investor, by giving notice to the manager of any one of the branches of a chartered bank, can arrange to get new bonds bearing the same rate of interest, the highest possible security and a liberal rate of interest.

Libau (J. P. A.)—The local police have expelled from this city and from Latvia the troupe of Kompanietz, which has been giving Jewish performances in this city.

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A Program for the New Year

A Message from Rev. Dr. H. Abramowitz, Montreal

The outstanding event of the Jewish year now coming to a close, was without doubt, the confirmation of the British Mandate over Palestine, and the securing under it for the Jewish people of a national home in ancient Judaea. That is the most precious heritage that the dying year has to confer on the year that is newly to be born. Having this in mind, as well as our other national and religious problems, the task before the Jewish people to-day, may be subsumed under the following three headings: CONSERVATION, RECONSTRUCTION and REGENERATION. These, in fact, might well serve as guiding principles for the whole world to-day; but more especially has the House of Israel need for them.

There is the principle of CONSERVATION. Every civilized government recognizes the need of conserving the national resources to which their country has fallen heir. Nations realize that the blessings they enjoy were not meant for themselves alone, but were given them in trust for future generations. So, too, should we Jews realize that there is need also for conservation in our Judaism. We have fallen heir to sacred treasures which we should save and not squander. If our ancestors have bequeathed us a beautiful garden, we should indeed enjoy it, but we should also cultivate it that we may leave it to our children after us to take delight in it. The tendency in recent years however, has been to uproot the tender plants and to trample the fragrant flowers underfoot. It is to this tendency we must call a halt, by issuing the warning to be more saving—more saving of our Judaism, lest we lose it altogether. And no matter where we stand in Judaism, as individuals or congregations, our motto should be to conserve where we stand, and to save as much of our Judaism as possible for the good of future generations.

We must next face the task of RECONSTRUCTION. That is a work in which the whole world is engaged at present. In the House of Israel to-day, construction has to go hand in hand with re-construction. There is the construction of a new Jewish life in Palestine that awaits us; and there is the re-construction of the shattered Jewish life in East European lands, that demands our immediate attention. To both these tasks the true Israelite will devote himself with all his heart and soul and might. But besides this material reconstruction on a large scale, there is also need of spiritual re-habilitation. There lies before us also a programme of reconstruction in Judaism. In past decades there has been considerable destruction of much that is of great value in our spiritual heritage. Our slogan should now be reconstruction of Jewish life in its spiritual sense, especially in lands where the Jew enjoys material prosperity, and where Judaism has suffered much on account of neglect or indifference. It should be our aim to re-introduce the beautiful Jewish home life, to encourage the traditional observances of our festivals and to strengthen those religious practices that have made the Jews a distinct people, and in the past saved them from extermination. A work this for every loyal Jew, and one in which the loyal Jewish woman especially has the opportunity of distinguishing herself.

Finally, there is the spirit of REGENERATION that we must breathe into contemporary Israel. There are those who, in the face of the many problems that confront us, urge the mobilization of all our forces, and the complete organization of our Jewish people. The World Jewish Congress is one of the schemes in that direction. They are quite right, but we must also remember that we want a little more than mere organization. It is, of course, well to be organized and to do the work in hand efficiently. But we should aim to be an organism as well as an organization; a living organism, with a soul that is animated by a lofty idealism. We must be moved again by the same spirit of loyalty and self-sacrifice that inspired Israel's martyrs in the past. We are to experience a complete change of heart and renewal of spirit, and a regeneration of the whole of our being; even such a spiritual regeneration as the Jewish New Year, with its penitential season, would beget in us. For just as in the world at large, unless mankind as a whole will experience a moral and spiritual regeneration, all their work of reconstruction will not avail, and all their Leagues of Nations will not save them from future wars, so also in the House of Israel must there be a true spiritual regeneration, if the work we plan for Judaism and the Jewish people is to go forth from strength to strength.

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Anti-Semitism, Common-Sense and Justice

When a man says: "I dislike the English," or "I dislike the French," or "I dislike the Germans," he is saying something which is ridiculous in the first place, and next to meaningless in the second.

For there is no such thing as disliking a whole nation. You may dislike some of the most of its institutions; you may fight against its army. But when you say, "I dislike that nation," you are saying something incomprehensible.

For a nation is composed of millions of individuals. Within those millions there is infinite variety. And unless you have met every member of that nation, and taken a dislike to him or her, it is ridiculous to say: "I hate that nation."

It is ridiculous, but not immoral. It is a human weakness which you ought to combat, but for which you may not be responsible. It is a prejudice, and a prejudice is something without logic, something that you can seldom control.

What is the explanation of such a prejudice? Why do people make that statement: "I hate this and that nation or people?"

There are numerous explanations. Perhaps that individual happened to run up against some bad specimens of that nation. Perhaps he happened to have an unfortunate experience with some of them. They say that Ford became an anti-Semite because he believes that Jews fooled him on his famous peace trip. But it is clear that to hate a people because of an incident in which a few of its members were involved is ridiculous.

Or perhaps the dislike is an artificially instilled one. Perhaps the person in question has heard repeated so often: "This nation is a nation of thieves"—"that nation is a nation of niggards," that the mere repetition of the senseless remark took effect—just as repetition in advertising takes effect without proof.

Or perhaps the dislike is quite unanalyzable, like many of our human motives.

However that be, such a dislike is human and forgivable. It should be combatted, as a weakness, as a threat to one's intelligence. But as long as human beings are what they are, they must not be blamed for such characteristics.

Dislike of the Jew, or anti-Semitism, is one of those prejudices or weaknesses which has recently suffered a sudden growth. It is regrettable, for to say, "I dislike Jews" is a sign that one's intelligence has been mastered by one's prejudice.

But it is not immoral. There are so many human weaknesses, and all of us have such a goodly share of them, that we have no right to be severe on any one who suffers from this par-particular variety.

But the wrong comes in when people permit this weakness to master their sense of justice. And they can do this in two ways.

One way is to slander the Jews as a whole. Instead of saying "I dislike Jews," which is natural, though absurd, a man will say: "The Jews are disloyal, the Jews are swindlers, the Jews are money-hunters," which is unjust as well as absurd.

That, too, is another human weakness. Men dislike a thing for unanalyzable causes, and then find reasons beyond his control, and then, to justify his state of mind, attributes to the woman all sorts of virtues and graces which nobody else can see. In the same way when we desire to do something for obscure reasons, we set about finding the most far-fetched justifications for it.

Now it does not matter, or it matters little, when you praise a person undeservedly, because you happen to like him. But it is a serious immorality to slander someone because you dislike him.

So that, if you should happen to dislike a nation, the most you have a right to say is: "I dislike that nation." Even that is wrong. But it is infinitely more wrong to let your dislike lead you into all sorts of extravagant and unprovable accusations.

The second immoral way in which anti-Semitism finds vent—and this is more vicious than the first, and bound up with it—is to attempt to penalize the Jews because they do not appeal to one's taste.

Dislike the Jews, if you cannot help it. Say so, if you must. But do not advocate measures against them. Do not assert to all and sundry that they are an inferior people, or a superior and cunning people, or a people with this and that unpleasant characteristic, and that therefore they must be deprived of this or that human privilege.

For to be obsessed by a prejudice is human and forgivable. But to give vent to that prejudice in ways that will injure others is criminal.—"The Day."

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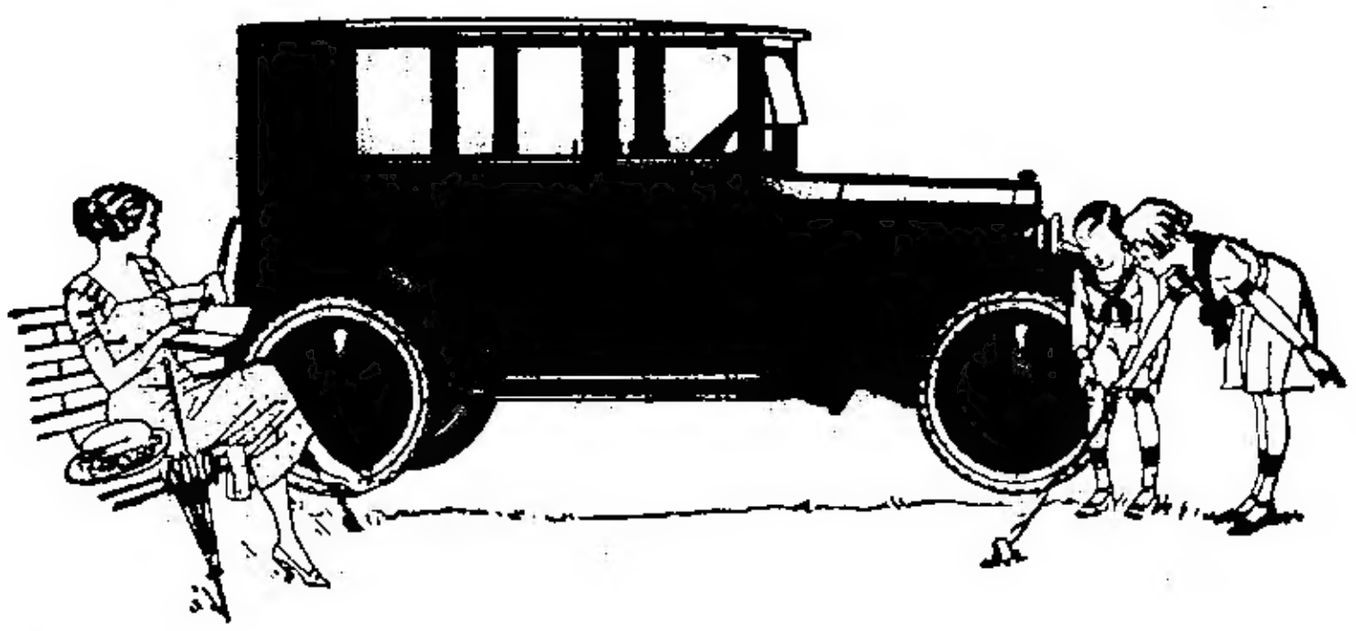

The Year

A Rosh Hashonah Message from Rabbi M. J. Merritt Montreal

A New Year induces the reflective spirit and encourages a survey of a completed cycle. We find it always an attractive practice to appraise the old year and to determine in how far it has speeded up or retarded the progress of our kind. Without question there has been much to discourage and dishearten the idealists and the dreamers for the common good, since we stood on the threshold of 5682. We have buried more than one dead hope in the swing of the twelve months' cycle. The great outstanding expectation with which we ushered in the year was that the great conference on disarmament at Washington would justify the yearnings of the millions and out of the bitter travail of the recent past, forge a noble and enlightened measure that would reflect a new vision and a new order. That it was a dismal failure is proven by the fact that we find ourselves to-day in the same old net of hopes and fears, of plots and schemes that have always been tinder for a great catastrophe. A year ago, we made ourselves believe that international hate and bitterness had run their fevered course and that the strident discords of the past must surely yield to the nobler melodies touched into life by the better angels of men's natures. To-day we realize that nations much prefer to hug their old-time grudges than to forget, forgive, and go forward in the conciliatory spirit. A year ago, we sincerely believed that the wave of prejudice against the Jew in every land had reached its crest and that with the world's return to mental "normalcy," would come the expected ebb in the tide. But with grave concern, we discover that the poison of prejudice has infected even the old well-springs of democracy and vision in the United States, and that learned institutions in the New World for the first time in their history dare to discuss a policy that will limit those of our faith and discriminate against Jewish seekers after light. A year ago, one of the great dailies in New York had performed a great public service by exposing the secret objects and practices of the Klu Klux Klan, and had shown that it was fanning the dying embers of racial and religious malice. And we had reason to believe that after the letting in of the light of that publicity, this skulking thing of darkness would melt away into nothingness. To-day we find that the Klu Klux Klan is a thing of tougher texture than we imagined.

5682 has disappointed many of our hopes. The forces of reaction have proven stronger than we reckoned with. But all has not been loss. There is a reverse side to the medallion. If the Jew has been the hapless victim of the year's gravest disappointments, he has been the beneficiary of whatever cheer it has brought in its train. He has shared in its redeeming spirit of mercy and sympathy, and the 17-million-dollar campaign for Jewish sufferers in the Old World, to which non-Jews contributed over a million dollars, is one of the heartening features of the year that is done. And best of all, we Jews have been made to realize that the world has made an honest effort to right ancient wrongs. For the word has been spoken and the way has been cleared for the work that is to rebuild and restore the ancient cradle of the Jewish race.

We Jews have a tendency to put a gloomy interpretation on world events that affect us unfavorably. We are too much concerned over retrograde tendencies. A storm of unparalelled fury has lashed and churned the limitless waters of the world. It has brought up all the foul decaying matter, slowly dissolving at the bottom. The rage of Antisemitism, the Ford attacks, the vagaries of the Klu Klux Klan—what are they but the decaying muck that the storm-beaten waters have thrown up? In spite of the surface signs of the past year, in the new year we shall go forward to the dawn of a brighter day for the Brotherhood of Man.

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JEWISH VITAL STATISTICS

Seventeen Millions!

FACTS dominate politics. It is true that sympathies and antipathies are able to obtain a temporary hold, but they cannot permanently withstand facts.

The most important and fundamental facts in the life of a people are their numbers, their character, their trend of development, their situation or diffusion, the sympathies or antipathies of the surrounding world, and their own sense of their rise or fall.

This applies equally to the Jews, writes Davis Trietsch, in a recent issue of "The Jewish Guardian."

The first point is this: We number seventeen millions. That is the figure for 1922. Both Jews and non-Jews think that we number much less than that, and permit themselves, hesitatingly, and with a great deal of trepidation, to hazard as the outside figure something like ten or twelve millions, the number of the Jews about twenty years ago. We are not on the road to decay, as many people, both friends and enemies, believe. On the contrary, we are increasing in number, as no other people in the whole of civilization. In the generation before the Great War, in the thirty-three years between 1881 and 1914 the number of Jews in the world doubled itself. The best among the civilized nations of the world took seventy years to attain a similar growth. If this rate of increase holds more or less good we should, in about thirty years—that is, by the year 1950—number nearly thirty millions, and it is obvious that there is a distinction between a dying or stagnant population and a people who are able to stride ahead in such a way.

The Doubling of the Number

Even in Jewish statistics, which consciously or unconsciously, are wide of the actual figures, there are scarcely any with which I cannot (partly from the figures given, partly by indisputable corrections) point to the doubling of the number of Jews in the world during the last generation. This corresponds to an annual increase of 2 per cent., about twice the rate of increase of the European nations. The explanation is not an exceptionally high Jewish birth-rate, but rather a much lower rate of mortality, especially of infant mortality. If I may be allowed to quote a pregnant formula of my own, the Jews possess an Eastern birth-rate and a Western death-rate.

Among Jews as a whole, the birth-rate is about 3 to 5 per cent, and the death-rate about 1 to 3 per cent. The surplus is thus between 2 to 3 per cent. According to this, the annual increase of Jews is approximately 368,000, or to all intents and purposes

A Thousand Jews a Day

Side by side with the Jewish quantity, and its tendency to increase, there is also a Jewish quality, without which the figures would be comparatively unimportant. Without the figures, however, the quality, too, would be unimportant. If we were only seventeen dozen instead of seventeen millions it would matter very little even if each of the seventeen dozen were a genius.

It is an easy matter to dispute quality. But anything like sober consideration has always found that the Jews, even the Jews of the present day, take an exceptionally large share in all cultural progress. Among the leading nations of European civilization, Jews stand forth in science and art, economics, politics and social activity as no other community in the world. The dispersion which has been forced upon us gives us a remarkable advantage, for in the course of our ever-widening dispersion we have found not one but many centres in which to preserve our existence. In Greater New York there are to-day not much under two million Jews. In Warsaw there are nearly 400,000. In Vienna, Chicago, Budapest and Philadelphia, in London, Berlin, Odessa and Paris the Jews number between 250,000 and 100,000. Thus, Jewish statistics are almost entirely limited to the towns, particularly the centres of culture, the capitals, commercial cities, ports, etc.

In this respect the strangest example is, perhaps, that of the peaceful conquest of Jerusalem. At one time there seemed no opening in Jerusalem for capable immigrants who came to work, and it was the old, the weak, the sick, the beggars and the dying who in the ancient capital constituted a Jewish majority, which in course of time has developed up-to-date forms of life.

Of course, the Jewish statisticians do not agree with these facts. Most of them still adhere to the view that the best protection of the Jews is to be out of sight. It is because of such fears that Jewish communities in Northern Africa are living in subterranean dwellings, and most of the Jewish statisticians are by all the means at their

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disposal (out-of-date figures, statistical errors, understated conclusions, together with an over-emphasis of the factors of disintegration) minimizing the actual numerical strength of Jews in the world.

English Statistics

A few examples by way of illustration: In England we have about 300,000 Jews. That corresponds to only 0.65 per cent. of the total population of the United Kingdom. The "Jewish Year Book" in England avoids giving this modest figure by lumping together the number of Jews throughout the whole of the British Empire (thus getting 536,660 Jews out of a total of 440,000,000) and gives the Jewish percentage as 00.01 per cent. Simple calculation will show that the number of Jews for the British Empire is actually twelve times as many as the "Jewish Year Book" gives, not only for 1922, but for 1921 as well. For the United Kingdom the figure is five times as many, 0.65 per cent., and in the white portion of the Empire—England, Canada, South Africa and Australia—it is 0.78 per cent. All this is still under 1 per cent., but even so modest a percentage is boiled down to 00.01. Jews as a whole are written down in the English "Year Book" for 1921 as consisting of only 13½ millions. (My own calculation for 1919—15,430,000 Jews—is quoted, but with a note that it appears to exceed the actual figures by about one and a half or two millions.) Out of this total of 13½ millions, the whole of America is credited with only 2.6 millions, whereas the "American Jewish Year Book," as far back as 1918, gave 3.39 millions for the United States alone, providing detailed particulars in each case to show how the total was obtained. If we include Canada and the Argentine, that alone will give us a million more Jews than the English "Jewish Year Book." But already in its issue of the following year, in 1922, the English "Jewish Year Book" gives a figure of 14,777,931 Jews, or more than a million and a quarter more than the previous year, whereas the actual yearly increase of the Jewish total is "only" something over 2 per cent. (at any rate, several times more than the French rate of increase, which, according to five censuses from 1881 to 1914, amounted to only two millions, against an increase for the same period of the Jews by seven millions!) This high figure of 14.77 millions was taken by the "Jewish Year Book" of 1922 from the "American Jewish Year Book" of the same year. If we examine the "American Jewish Year Book" for 1921, we shall find there the much higher figure of 15,744,662, and in 1920 the same source gave a total of 15,124,349 Jews.

According to American Sources

And here the "American Jewish Year Book" confronts us with a riddle. It gave the following figures:

Calendar Year.	Jews throughout the World.	In the United States	In the whole of North America
5676 (1915-16)	13,277,542	2,349,754 (1910)	2,439,394
5677 (1916-17)	13,277,542	2,349,754 "	2,439,394
5678 (1917-18)	14,097,323*	3,012,141 (1917)	3,379,668
5679 (1918-19)	15,124,349	3,300,000 (1918)	3,379,668
5680 (1919-20)	15,124,349	3,390,301 "	3,379,668
5681 (1920-21)	15,744,662	3,390,301 "	3,379,668
5682 (1921-22)	14,771,931†	3,390,301 "	3,379,668

*Given as 13,980,715 only because the figure for South America, 116,608, has been overlooked.

†The loss of about a million against the previous year was in Poland, for which in 1920-21 there were given 4.1 millions and in the following year only 3,680,350.

The number of Jews throughout the world is thus given (according to the "American Jewish Year Book") for 1920-21, as 15¾ millions. The single figures for the individual countries are on the average, however, four years out of date. Careful calculation shows (partly by correction of errors, but chiefly by taking into account the four years by which the figures are out of date) that even according to the data given by the "American Jewish Year Book," in which the separate figures are most valuable, the number of Jews for 1922 is over seventeen million. And this most momentous fact is in essence quite simple. A four years' increase at the rate of 2.1 per cent. transforms the 15.34 millions into 17,660,000 (there is no loss on account of the war for the years 1918 to 1922). Besides, careful calculation on the basis of the pre-war figures, taking into account all the direct and indirect war losses, give us practically the same increase.

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"The American Jewish Year Book" for 1919-22, which gives the Jewish figure in the United States for 1918 as only 3,390,301, states definitely that it was doubled in the eleven years from 1917 (i.e., including the war years with all their immigration restrictions and direct war losses). That means that we should have had to count for 1922 at least four million Jews, which is the actual figure generally given by American Jews. We do not find it, however, either in the American or English "Year Book." Indeed, the American source quotes the same figure for five years in succession (from 5678 to 5682).

We give here an exact tabulation of the present composition of Jews throughout the world:

Jewish World Figures for 1922

Russia (including Ukraine*)	7,800,000	Brought forward	16,325,000
Poland		Jugo-Slavia	90,000
United States	3,900,000	Mesopotamia	65,000
Rumania	1,000,000	Italy	60,000
Germany	600,000	Egypt	60,000
Hungary	500,000	British Africa	60,000
Czecho-Slovakia	400,000	Syria	50,000
Great Britain	300,000	Bulgaria	50,000
Austria	300,000	Belgium	45,000
Lithuania	180,000	Persia	40,000
Morocco	170,000	Switzerland	25,000
Canada	170,000	Arabia	25,000
Algeria and Tunis	170,000	Lybia	25,000
France	150,000	Australia	22,000
Turkey	130,000	India	21,000
Holland	125,000		
Argentine	120,000	Smaller countries:	
Greece	110,000	In Europe	40,000
Latvia	100,000	In America	30,000
Palestine	100,000	In Asia	40,000
Carried forward	16,325,000	Total	17,073,000

Division According to Continents for 1922

	Number of Jews	Total Population	Percentage of Jews
Europe	11,755,000	430 millions	2.72
America	4,220,000	160 "	2.64
Asia†	591,000	900 "	0.06
Africa	485,000	200 "	0.25
Australia	22,000	8 "	0.27
Total	17,073,000	approx. 1,700 millions	1

Jewish Figures Since the End of the Middle Ages

About the year	1660	approx.	1 million Jews.
" " "	1800	"	3 " "
" " "	1881	"	7.2 " "
" " "	1900	"	10.8 " "
" " "	1914	"	14.6 " "
In " "	1922	"	17 " "

These figures require (at least in the most important instances) something of explanation. In the first place, with regard to Poland, the Ukraine and Soviet Russia, the frontiers of these countries are still in dispute. In an account drawn up by me in 1919 I accorded to Poland and the Ukraine 3.3 millions each, and to Russia, including Siberia, 0.9 million Jews. Since then there have been various frontier regulations, partly natural, partly due to treaties. This is especially the case with regard to the frontier of Poland. At the beginning of this year there was a census taken in Poland, the results of which have not yet been published. The Warsaw Jewish press, however, has already given a figure of five million Jews for the Polish Republic. If this is correct, which, for the present seems somewhat questionable, there will be a correspondingly smaller number of Jews in Soviet Russia and the Ukraine. At the moment it is difficult to deal with the matter, except by taking all these countries together.

At the beginning of the war there were in the whole of Russia seven million Jews. Present-day Poland includes, in addition to those parts which were previously Russian, also Galicia and some smaller territories previously in the possession of the Central Powers.

*European and Asiatic Russia. Till the publication of the Polish census figures, I would estimate: Poland, 3.6 millions; Russia with Ukraine, etc., 4.2 millions.

†Including 200,000 for Asiatic Russia and 50,000 for Asiatic Turkey.

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For these non-Russian parts of Poland the pre-war Jewish figures should be approximately one million.

This total of eight million Jews would since 1914 under normal conditions have increased by about 18 per cent., i.e., by about 1,450,000. If we count as direct and indirect war and post-war losses a whole million, there is still an increase of about 450,000. This new total will be made up at present somewhat in this way:

Soviet Russia (in Europe and Asia, including the Ukraine), together with Poland	about	7,800,000
Bessarabia (now Rumanian)	"	300,000
Lithuania (Kowno)	"	200,000
Latvia	"	100,000
Smaller districts (Georgia, Esthonia, Finland)	"	50,000
Total	"	8,450,000

It is not important to determine how the figure of seven to eight million Jews is distributed among Poland and present-day Soviet Russia. If Poland has a figure of 3.6 millions, there is left for Soviet Russia 4.2 millions. If Poland has four millions, there is left for Soviet Russia 3.8 millions, etc. This question can be decided when we get the final figures of the recent Polish census.

The "American Jewish Year Book" for 1921 gives 4.1 millions for Poland. It derives the figures in the following way:

Congress Poland (1910)	1,770,000
Lithuania and White Russia	1,359,000
Galicia	872,975
Posen	26,486
Silesia	18,217
Teschen	19,900
Allenstein	2,589
Total	4,069,165

This total fails to include the Polish parts of Volhynia and Podolia, as well as the whole increase on these very much out-of-date figures, an increase which for Congress Poland alone amounts to about 300,000 (from 1910 to 1922, deducting the four years of war, leaves eight years, which means for Congress Poland, where there was always more Jewish immigration than emigration, an increase of over 16 per cent., or about 300,000). There is also left out of account the important stream of refugees from the Ukraine, etc. This last fact, together with the inclusion of the Polish parts of Volhynia and Podolia, naturally cuts down the figures which apply to the Ukraine.

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Holders of the maturing bonds who wish to avail themselves of this conversion privilege should take their bonds, AS EARLY AS POSSIBLE, BUT NOT LATER THAN SEPTEMBER 30th, to a Branch of any Chartered Bank in Canada and receive in exchange an official receipt for the bonds surrendered, containing an undertaking to deliver the corresponding bonds of the new issue.

Holders of maturing fully registered bonds, interest payable by cheque from Ottawa, will receive their December 1 interest cheque as usual. Holders of coupon bonds will detach and retain the last unmatured coupon before surrendering the bond itself for conversion purposes.

The surrendered bonds will be forwarded by banks to the Minister of Finance at Ottawa, where they will be exchanged for bonds of the new issue, in fully registered, or coupon registered or coupon bearer form carrying interest payable 1st May and 1st November of each year of the duration of the loan, the first interest payment accruing and payable 1st May, 1923. Bonds of the new issue will be sent to the banks for delivery immediately after the receipt of the surrendered bonds.

The bonds of the maturing issue which are not converted under this proposal will be paid off in cash on the 1st December, 1922.

W. S. FIELDING,
Minister of Finance.

Dated at Ottawa, 8th August, 1922.

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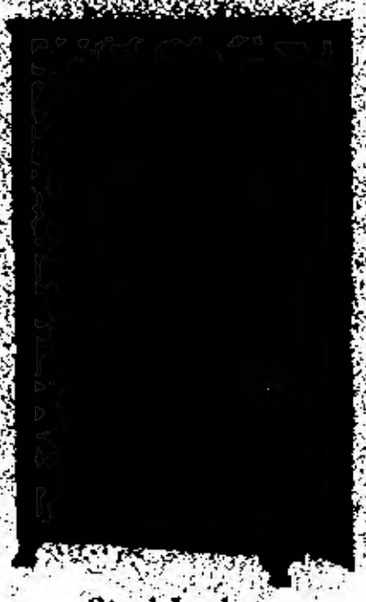

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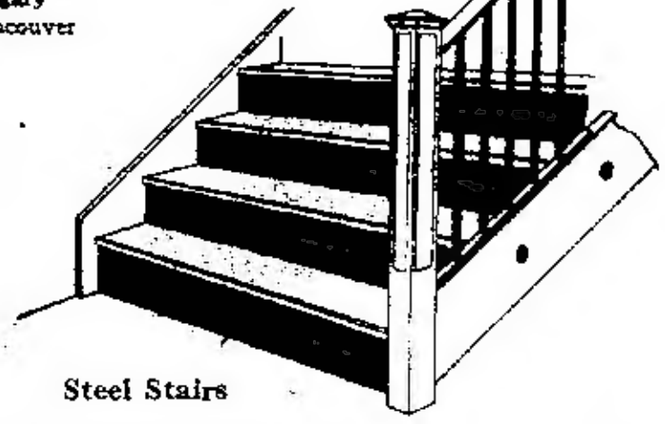

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The Result

With regard to the United States, we must adopt a different attitude. If the figure of 3.39 millions given in the "American Jewish Year Book" for 1918 is correct, and the rate of increase (by excess of births and immigration) remained as between the years 1907 and 1918 (notwithstanding the war, etc.)—that is to say, that within eleven years the figures were doubled, the total of four million Jews for 1922 would be much nearer the truth than the suggested 3.9 millions.

We will now take the figure for **Rumania**. The "American Jewish Year Book" for 1921 gives it as one million, distributed, according to that authority, as follows:

Old Rumania	(1914)	241,000
Bessarabia	"	300,000
Transylvania	"	240,000
Vanat (Temesvar)	"	50,000
Bukowina	"	103,000
Total		934,000

Counting the natural increase during the interval, one million should be about correct.

Germany had before the war 620,000 Jews. The lost provinces contained 110,753 Jews. *If we take into account the direct war losses, the Jewish figures for Germany are reduced to about 500,000. To these should be added the refugees from the lost provinces and immigrants, as such, to a number totalling about 100,000. This justifies the figure of 600,000.

Hungary had in 1914 about a million Jews. She had to renounce:

To Rumania	290,000	Jews.
" Czecho-Slovakia	143,545	"
" Jugo-Slavia	60,000	" †
Total	493,545	Jews.

The figure of 500,000 for Hungary for 1922 should thus err rather on the side of underestimating than of overestimating the actual figures.

There is no need to go into more detail with regard to the smaller figures. The six main divisions embrace about fourteen million, or fully 80 per cent. of the Jews in the world.

Besides our general position in the world, we have also a specia position in Palestine to defend against the diminishing tendency of Jewish statistics.

Palestine

The figures which are at present being circulated in the press and at meetings make it appear that the Jews are a tenth of the general population of 700,000. That is how "The Times" put it; that is how Jewish sources, too, present the position. No wonder that an Arab speaker at a London protest meeting against the Balfour Declaration went still further and gave the Jews only 7 per cent. of the total Palestinian population. "Only a half of these are really Jews. The rest should be counted as Arabs of the Jewish faith."

That **Jerusalem** has for decades had a Jewish majority, that the same applies to Tiberias and Safed, that the Jews in Jaffa (where they form only a third of the population) predominate economically, and that finally it is the Jewish colonies which show the finest achievements in Palestinian agriculture—all that is ignored. These are facts which are difficult to reconcile with figures like 10 per cent. or 3½ per cent.

The actual figures are quite different. It is enough to examine the figures relating to the population of Palestine prior to the war in order to see that Palestine, including Eastern Jordania and the districts of Saida and Tyre, had no more than 750,000 inhabitants. These two districts, however, which comprise fully a third of the whole of Palestine, are to-day outside Western Jordania, which is in the British Mandatory zone; "the new statistics" apply only to this district, and thus the number of inhabitants of the Palestine which is to-day under discussion is probably only 500,000, or at most 550,000.

The number of Jews to-day is (beginning of 1922) almost exactly 100,000. This means that they form 20 per cent., or at least 18 per cent., of the population.

There is a Government Report which estimates that in March, 1919, the total of inhabitants was 647,850, among whom there were 65,350 Jews. This report, however, gives only an estimate. This estimate could not have been made except by the aid of guesses made by the leaders of various sections of the population. The Arabs, for obvious political reasons, put their numbers as high as possible, while the Jews, for inexplicable and unpolitical reasons, gave far too low a figure. Before the war the number of Jews in the country

*According to the date of the "American Jewish Year Book."
†Estimated in the "American Jewish Year Book."

was estimated at about 120,000; 100,000 would have been a very low and far too cautious estimate. If we take this moderate figure as correct, however, and count the direct and indirect war losses as high as possible, doing that also in the case of both permanent and temporary emigration, we shall by no possible means be able to justify a figure of 65,000 for the end of March, 1919. But even if we do we shall have to add for the intervening thirty-six months, for immigration and re-immigration as well as for natural increase, which in the case of the Jews in Palestine is very high, about 35,000, which are not included in the estimate of 100,000.

One to Four

One hundred thousand Jews out of a total population of 500,000 form a proportion of one to four. (Besides, the Arabs are divided into two distinct groups—320,000 Moslems and 80,000 Christians—and they are in no sense a united body.) The relation of one to four is something quite different from that of one to nine or ten, which it is said to be by the opponents of the Balfour Declaration. Even if we take it that there are in Western Jordania, the British Mandatory zone, 550,000 inhabitants, of whom 100,000 are Jews, 90,000 Christians and 370,000 Moslems, there would be one Jew to 4.5 non-Jews, and not one to nine.

Here we have to do with a statistical base which is important not only politically. It is a great matter for the Jews, too, on whose efforts and goodwill the upbuilding of Palestine is dependent, whether the Jewish development of Palestine is already assured or is still questionable; whether a proportion of one to four is something which may be attained in the course of years or whether we have already reached that stage; whether we are on the road to achieving our aim or whether we are still on a much lower stage of dubious development.

In order to be able to speak of the Jewish position in the world at large and in Palestine, we must have correct statistical foundations, which are not easy to obtain; that must be admitted at once. It is easy, however—and that must be admitted also by those who oppose our views—to avoid such errors as these which have been uncovered here. The correction of these errors on the basis of figures already recognized is sufficient to obtain quite a different and much more hopeful result than that usually obtained. The ghetto instinct, the heritage of those days when the life and property of the Jews were safer when they were not seen, must be given up in our day in favour of other methods.*.

Among the central institutions which we should see develop within the next few years in Palestine there should be a central institute for Jewish statistics and information, whose chief aim should be to contend against the ignorance of the Jews themselves concerning their own position in modern days.

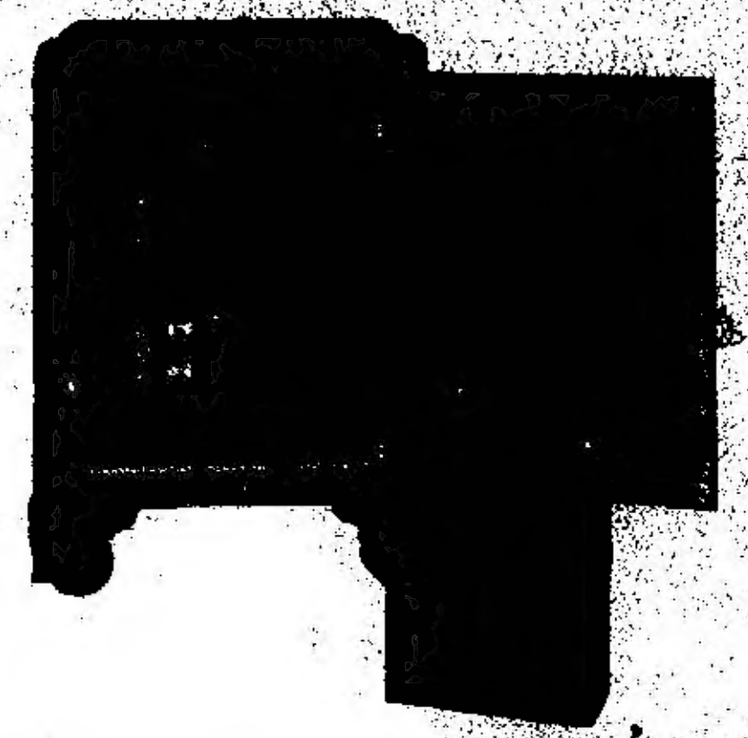
*As, for example, a false impression that we belong to a stagnant or decaying community.

Dr. M. Solovetchik, Minister of Jewish Affairs for Lithuania, has left his post for a three months' vacation, and the President of the Republic has appointed Dr. Julius Brutzkus in his place. Dr. Solovetchik is anxious to resign the position in order to devote himself more completely as a member of the World Zionist Executive.

The representatives of the Joint Distribution Committee in Latvia are engaged in a bitter controversy with Jewish Kehillah leaders because of the latter's demand for a greater measure of control and supervision over the J.D.C. activities in Latvia.

Rev. Israel Brodie, whose appointment to succeed Rev. Dr. Joseph Abrahams as Minister of the Melbourne (Australia) Hebrew community was recently announced, has been given a year's leave of absence, during which time he will remain in England in order to complete his studies

The Socialist faction of the Hungarian Parliament has put forth the demand that there be an end to all restrictions, limitations and discriminations against Jewish students in Hungarian universities. The Socialist leaders delivered vigorous addresses in support of their demand, asking for immediate action.



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Vienna (J. P. A.)—Julius Epstein, famous composer and musician, is now celebrating his ninetieth birthday amidst the congratulations of his friends and admirers. Professor Epstein was the founder of the Vienna Conservatory, and numbered among his protégés and pupils the well known musical composer, Gustav Mahler.

RATHENAU'S WRITINGS COMPILED

Berlin (J. P. A.)—A leading publishing house of this city will soon print all of the writings of Walter Rathenau in two editions—one, an edition de luxe, and the other, a popular edition, within reach of the masses.

PRESIDENT MASSARYK WRITES OF JEWS' PART IN WORLD WAR

Prague (J. P. A.)—Professor Massaryk, president of Czecho-Slovakia, is completing the writing of a large historical treatise of the World War. Advance reports indicate that several chapters of the book are devoted to the Jewish nation's contribution in the war, as well as his personal impression of them.

The Bavarian government has issued a decree condemning anti-Semitic propaganda. It is explained that the government is not condemning or approving of anti-Semitism as such, but that it takes its stand against any action which is liable to endanger public security. The police are, therefore, instructed to suppress any agitation which is likely to lead to murder or violence against the Jews.

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The Zionists Are to Blame

A. B. BENNETT

WE have as yet not turned Palestine into a second America. Jerusalem has not as many sky-scrapers as Manhattan, and the boulevards in Jaffa are not as magnificent as the roadways of Atlantic City. The crop of Jewish judges and legislators in the whole of the Jewish land is but a fraction of the output of this commodity in any of the larger cities in the land of one hundred per cent. plus Americanism. It is still more difficult for a Jew to enter the Jewish military academy in our homeland than for the son of Eugene Debs to become a favorite at West Point, and there is less chance for a Jewish student to enroll in the Hebrew University of Palestine than for a hook-nosed, bushy-haired presser of the East Side to become president of a frat at Harvard. The Arabs still form a majority in Eretz Yisrael, and they are not known to have fallen violently in love with the Chaluzim. The gates of Palestine seem to be very stiff in opening for Jewish ingress. Occasionally, a prominent manufacturer from Iowa, or from Manitoba, goes on a scouting tour to Palestine, and finds that the Zionists have not provided as good coffee in the best hotels there as can be obtained even at Child's in our countries here, and that generally the standard of living in the Jewish promised land is inferior to that prevailing, say, in Illinois.

Whereat our crests suffer a drop. The Zionists must be an incompetent lot. If they cannot do things right they should not do them at all. Jews are everywhere obliged to be better than their neighbors, and their homeland should in every respect excel the national achievements of other peoples. Palestine has been recognized by the nations as a Jewish homeland. The Zionists should have made it such in fact. The Zionists have been slow and culpable in their handling of the Arab situation. We do not want it thrown up to us that in our land we are quarrelling with our neighbors. And if the Arabs are obstreperous, the Zionists are, of course, to blame. Particularly galling is it to us to know that Jewish immigration to our own land is restricted. Imagine being prevented from entering one's own house at will! This condition is the result of the stupidity of the Zionist management. It should not have been permitted to exist! Palestine should have been wide open to receive hundreds of thousands of the Jews of eastern Europe who are starving, and suffering, and need a haven of refuge. We expected Palestine and Zionism to be a speedy cure for all our ills. Great, indeed, is our disappointment! And is there any use bothering further with this whole business?

Of course, we, for our part have done everything asked of us, and everything that could be expected of people who have their own troubles. Haven't we given splendid receptions to Weizmann and Sokolow, and even to the lesser lights of Zionism? Did we not go to a great deal of trouble to have our Zionist leaders received by our mayors and other public functionaries? Were not our banquets complete successes? When the Balfour Declaration was published we gave the Zionist speakers a good hearing. When the San Remo announcement came forth we thronged the streets in eager demonstration. When a Jewish congress was mooted we stepped up to the polling booths with heads up, and, in accordance with the best teachings of democracy, to show the world that we are all organized for the Jewish cause. We were called upon to become enthusiastic for Zionism and we kept our hearts pumping at top speed. And we gave money, too. The Zionists dug up the old yarn of Maaser, and asked us to contribute a tithe of our wealth and income. But we knew that they didn't mean that. How can anyone expect a sane, practical person to give up ten cents out of every dollar that he earns, for a land thousands of miles away? The Zionists went too far in this respect. But we gave quite liberally. The trouble is that the Zionists spent too much money here, and were not properly organized. When they ran campaigns, they did not always send out the most suitable persons to canvass. If the leaders themselves had gone out from house to house, and from office to office, they could have got a great deal more. They sent out women, and young fellows. Naturally we wouldn't give as much to a woman as we would to a prominent business man, or to a big professional man whose time is very valuable. To be sure, most of us found it more convenient to pledge our subscriptions rather than to pay up in cash. But the Zionists could have collected most of the pledges if they had come around collecting every month. If the president of the organization had spent as little as two weeks a month collecting the monthly pledges he could have succeeded in getting a much bigger portion of the pledges redeemed than has been the case. The Zionists managed this phase of the work very unsystematically. Another failing of the Zionists which has turned many of us against them is that they forever keep on drumming about giving money for Palestine. We get tired of hearing the same song over and over again. A change is as good as a rest it is said. We do not want to shirk our communal responsibilities. But after going to Zionist meetings for a while we feel like giving a little time to the kosher meat question, or to the immigration question, or to the hundred

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and one other matters that demand attention. A man cannot subsist on one dish alone, and he cannot live on one communal concern alone. Besides it is really necessary, once in a while, to give the Zionists a rebuff. They will appreciate the general public a little more for it. They should not get things too easy.

* * * * * * * * * * * * *

I have not exaggerated in depicting the attitude of the majority of our Jewish people to the question of Palestine and Zionism. This is not taking into account the type of Jews whose mimicking western accent dare not pronounce the word "Zion" at all. It is the Jewish masses who expect so much and give so little. Somehow they took it into their heads that the miracle of the restoration was to be accomplished in a day, as it were. A little hysteria, a little pious wishing, a tear of exalted hope, a mere reaching out of the hand, and Palestine was to be converted into a Jewish land! The Poles have to struggle and shed blood for centuries; the Irish have to suffer ruination –all in order to achieve the ideal of national redemption. The Jews can gain Palestine with a little propaganda, a little bit of organizing and a little bit of pin-money! What has been accomplished in Palestine? The Jewish masses seem to enjoy a sort of perverted pleasure in pointing out the meagreness of achievement, and the enormousness of the difficulties. They are incapable of sustained application, and it pleases them to observe the object of their effort, seemingly, as irregular and as unsustained as their subjective attitude. The Zionists are the contractors who are expected, for the mere bone of support that is thrown out to them, to deliver a well-finished home. A "world congress," cry the Zionist leaders in desperation. They are tiring of the burden. Let the whole Jewish people stoop to carry it. But the frame of the world congress will soon enough shrink. The masses will again say, "Let the Zionists do it," and blame them for lack of result. And the burden will have to be carried by a handful under whatever name they may choose to go.

A year of Zionist hope and work has gone. Will our people show more determination and sustained effort during this coming year? When Zionism was an ideal it did not matter that the masses were but vaguely aware of it. A moment's exultation now and then, followed by a reflex movement of the lips in prayer and service—this was sufficient. It is not given to the many to be able to cherish an idea with a sustained feeling of attachment and intimacy. To the few, Zionism was a beautiful ideal, apotheosizing a people's broadest cultural possibilities. It was so beautiful and ethereal that it seemed a pity ever to bring it close to the margin of utilitarian necessity. Zionism was a bit of national romanticism, woven of the fine threads of a nation's aspirations, and had the refreshing qualities of the romantic in general. The public were asked to believe in this ideal, and to pay nominal homage to it. Not much more. Now Zionism has passed the stage of hoping or willing. It requires an attitude of activism. It requires adherents to grind and work for it daily. It is a question for the Jewish people to decide whether they want Palestine or whether they want to blame the band of devotees known as Zionists. They will have occasions to find fault—perhaps with themselves if they could see clearly.

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JEWISH COLONY REFUSES TO FURNISH BAIL FOR ITS DEFENDERS

Jerusalem (J. P. A.)—The Jewish colony of Bar-Toviah was attacked a few weeks ago by a marauding band of Arab bandits, but was saved from pillage and robbery by the valiant and heroic defence of the Jewish workers of the colony. At a police inquest, held after the attack, it was learned that two of the Jewish workers participating in the defense made illegal use of dangerous weapons, and they were therefore arrested on the charge of illegal possession of dangerous weapons.

The police have now notified the colonists that they require $1,000 bail for freeing the two workers arrested, but the colonists have completely forgotten the debt they owe to their workers and are letting them remain in jail.

A vigorous protest has been made against such ingratitude.

POLISH JOURNALIST WRITES FOR ANTISEMITIC AND LIBERAL PAPERS AS WELL

Warsaw (J. P. A.)—Gzovsky, contributor to the notorious anti-Semitic publication, "Dwa Grosha," who has outdone himself in the intensity and bitterness of his anti-Semitic outbursts, has been found to be a contributor, under a Russian pseudonym, to the "Riga Courier," a liberal paper, opposed to all anti-Semitic propaganda.

This same journalist was formerly editor of a Bolshevist daily.

MOTHER WRITES JEWISH LETTER: SOLDIER SENT TO GUARDHOUSE

The Jewish soldiers of the 54th Polish Division were forbidden to send or receive any letters written in Yiddish. One of the soldiers received a Yiddish letter from his mother, and was courtmartialed therefor, being sentenced to seven days' confinement in the guardhouse.

POGROM SCARE IN ZAMASTCH

Warsaw (J. P. A.)—The Jews of Zamastch are now experiencing a new pogrom scare, because of the sudden death of one of the Poles in a drunken brawl. A drunken Pole entered one of the Jewish homes in the city and began to break up everything in the home. The Jewish neighbors came to the rescue and threw him into the street. In falling on the sidewalk, this drunkard suffered an apopletic stroke and died. Though the coroners' investigation has established the cause of death and though the city officials have appealed to the Polish citizens to remain calm, there is a wave of sullen unrest among them, and grave consequences are feared by the Jews of the city.

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THE COMMUNAL LIFE OF HAMILTON

The growth of communal life in Hamilton for the last few years has been enormous, and considering the population, it has organizations and congregations for at least three times that number. Not in vain is Hamilton called the Ambitious City, when its Jewish citizens can show so many activities.

THE ACTIVITIES OF THE UNITED HEBREW ASSOCIATION

Without doubt, this is the leading organization in Hamilton. It is situated at 58 Vine Street and is the community center. Every phase of Jewish life—philanthropic and social—is centered here. It would be surprising to many to know what is really done under its roof. The Association itself dispenses charity to the needy, shelter to the stranger, gives free loans to people who are temporarily hard up, and supports the Talmud Torah, which is held in the building. The school is in charge of competent Hebrew teachers. Immigrant aid is also part of the activities of the United Hebrew Association. The following are the officers:

President—George Ringel.
Vice-President—I. Lewis.
Treasurer—Dr. Siegel.
Assistant Treasurer—Sholom Wright.
Honorary Secretary—M. Geller.
Executive Secretary — Miss Lillian Goldstein.

COUNCIL OF JEWISH WOMEN

This organization is a comparatively new one, and has justified its existence in the short time it has been organized. The council gives to the community what it has needed for some time—personal service. It is interested in maintaining the noble ideals for which Jewish women have been noted throughout the ages. Its fields of activity are:

Social Welfare.
Immigrant Aid and Canadianization.
Civic and communal affairs.
Tuberculosis.
Public health.
Education.
Scholarship fund.

Its monthly meetings provide entertainment, and matters of Jewish interest are discussed. The membership is large for an organization that has not been very long in existence. It is expected that this will be largely increased, as the plans for the coming season are such that it cannot but bring the very best of our Jewish women to become members of the council. The following are the officers:

President—Mrs. M. Levy.
Vice-President—Mrs. M. Beube.
Second Vice-President—Mrs. B. Epstein.
Third Vice-President—Mrs. S. Needle.
Treasurer—Mrs. Rose Levy.
Financial Secretary—Mrs. S. B. Lyons.
Secretary—Miss Lillian Goldstein.
Assistant Secretary—Miss Isabel Cohen.

JEWISH LITERARY AND DRAMATIC CLUB

This club is composed of mostly European boys and girls. The purpose of the club is to study Jewish literature —including Jewish history and drama.

It is to be reorganized immediately after the holidays, and divided into different groups: Literature, drama, and vocal music. Jewish history will be studied, a couple of chapters at every meeting. It is intended to divide the meetings as follows: The first Sunday in the month, literature; the second Sunday in the month, declamation and drama; the third Sunday in the month, vocal, folk songs and entertainment; the fourth Sunday in the month, lectures and debates. The club is non-partisan; everyone is eligible to join. Its aim, of course, is a Jewish national organization, and hopes to do a lot of culture work in the coming months. The secretary of the club is Jack Kurtzman; there are no other officers.

PROGRESS LEAGUE OF ANSHE SHOLOM

The Young People's Society, known as above, was organized some years ago for cultural and social purposes. It has become very popular, and holds lectures and entertainments attended by many young people. Its members are composed of Jewish boys and girls over the age of 18, and is open to all. The officers are:

President—J. Blumenthal.
Treasurer—Miss Theresa Sweet.
Secretary—Miss Isabel Cohen.

BETH JACOB SOCIAL CIRCLE

This Circle is most popular among the younger set. It was organized a few years ago by Daniel Kauffman, a past president of the Progress League. The Circle holds meetings fortnightly, and has a large membership. There is never a dull moment at the meetings. Many social and cultural events owe their success to the energy of the youthful members of the circle. Lectures, debates, a mock parliament, a minstrel troupe (composed of the members), have been presented successfully by the circle. Credit must be given to the members for their activity in collecting for the Keren Hayesod. This has been done systematically by them, under the direction of Dave Robinson and Arthur Kamins. This work is to be continued after the holidays.

The circle has also to its credit the formation of a junior congregation. The committee in charge arranges services for young people, which are held every Friday evening. The services are conducted by the members in turn, and have proved very popular. The officers for the ensuing year are:

President—Ab. Walters.
First Vice-President—Philip Walters.
Second Vice-President—Miss Bessie Schrieber.
Financial Secretary—Edward Goodman.
Corresponding Secretary—Miss Jessie Levin.

ZIONIST ORGANIZATIONS

Hamilton's Zionist societies are the Agudath Zion, of which Dr. Siegel is the president and H. Siderski the treasurer. The Agudath Zion's activities have become merged with the Keren Hayesod. All its activities are in connection with the Keren Hayesod.

Hadassah

This is an active organization, and the local chapter is considered one of the most energetic. Meetings are held regularly and are fairly well attended. During the past year a successful bazaar was held by the Hadassah for the Keren Hayesod, and entertainments are held fortnightly for the benefit of the chapter. Sewing and knitting circles are also held, when a paper on Zionist topics is occasionally prepared by one of the members and read at these circles. The chapter has also been instrumental in forming a junior chapter of Hadassah. This is composed of young girls who desire to assist in the work. They have given the senior chapter every co-operation, and it is expected that this will be more developed during the coming season, and activities will be undertaken by the junior chapter independently of the senior.

The officers of the senior chapter are:

President—Mrs. M. Levy.
Vice-President—Mrs. H. Frieman.
Treasurer—Mrs. M. Epstein.
Financial Secretary—Mrs. A. Kornreich.
Recording Secretary—Mrs. D. Levy.
Corresponding Secretary—Miss Lillian Goldstein.

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YOUNG JUDAEA

The boys and girls of the Jewish community nearly all belong to Young Judaea circles. They meet in the United Hebrew Building every Sunday afternoon and evening. It would be interesting to any outsider to be present on a Sunday afternoon and see the eagerness of these children to be present at all the meetings. It may be caused by the anxiety to hold office, which even in our children is keenly noticeable, as everyone is eager to be president or something, and it is reported that elections are held very frequently. However, this does not interfere with the schedule arranged for them by their leaders. The study of Jewish history is insisted upon, and stories of Jewish life are read at the meetings. A social afternoon is permitted once a month, the talent being provided by the members. A toy shower was held, to which the Young Judaean members responded very liberally. These circles are composed of children ranging in ages from 8 to 14 years. The leaders are Mr. Morley Goldblatt and Miss Rose Halpern.

BOY SCOUTS

The troup has been organized over a year ago, and has made splendid progress. The boys are enthusiastic and attend promptly. Our high school boys are keenly interested in this work, and keep the younger boys also. The scouts are very popular with all. Most of the Young Judaea members have joined the troup.

GIRL GUIDES

This has been organized by Miss Goldie Robinson, and is popular with the girls. It is similar to the Boy Scouts in its work, which holds the interest of the girls.

UNITED CHEVRA KADISHA

The various congregations in the city have a united Chevra Kadisha, which is known as the United Chevra Kadisha. This is in the hands of a capable executive, of which the officers are:

President—R. Finkelman.
Treasurer—J. Goldblatt.
Secretary—Miss Lillian Goldstein.

HEBREW SCHOOLS

There are three Hebrew schools in the city of Hamilton. The one conducted in the United Hebrew building is open every day in the week for pupils, those who are able to pay, and those who are not. The school is under the direction of a committee, of which Mr. J. Goldblatt is president, and Mr. M. Steinberg, treasurer. Two teachers are in charge of the classes, who give instruction in the Hebrew language; the Bible and the Prayer Book, Jewish History and Religion.

Another school is conducted by the Anshe Sholom Congregation, and is in charge of Rabbi Berger. This school is very popular and has the most pupils. Classes are held three evenings a week, also Sunday mornings.

The third school is conducted by the Hess Street Congregation, and is in charge of Mr. Helman. A number of children attend this school.

ANSHE SHOLOM CONGREGATION

This is the oldest congregation in the city. The synagog is on Hughson Street South, and has a large membership, at least as large as the place can accommodate. Rabbi Berger is the minister to this congregation. Services are held every Friday evening, and are conducted by Rabbi Berger in English. The Union Prayer is used for the Friday evening services. For the Holy Days the usual orthodox service is held. The officers are:

President—Mr. Levi Lyons.
Treasurer—Mr. S. A. Lyons.
Vice-president—M. Pliskow.
Secretary pro tem.—Seymour Lyons.

DEBORAH LADIES' AID SOCIETY

This Society represents the women of the congregation. It has a fair membership, which is limited only to the wives of the members of the congregation. It holds monthly meetings, and is active in the Hebrew school and social affairs in connection with the congregation. Besides which the ladies assist in the charitable work of the community.

Officers of Deborah Ladies' Aid are:
President—Mrs. M. Simon.
Treasurer—Mrs. J. Ruben.
Financial Secretary—Mrs. S. A. Lyons.
Recording Secretary—Mrs. M. Silverman.

BETH JACOB CONGREGATION

This is the largest congregation in the city, and is strictly orthodox. It is situated on Hunter Street East, and is popular with the majority of the Jews in Hamilton. Services are held every morning and evening, and are well attended. Rev. E. Chavkin was engaged as Chazan very recently. The officers are:

President—J. Goldblatt.
Vice-president—Sholom Wright.
Secretary—J. Freedman.

LADIES' AID OF BETH JACOB

This Society represents the women of the Congregation. It has a very large membership, as it is not limited to the wives of members only. Anyone is eligible to join. Regular meetings are held. This Society also assists in the charitable work of the city. Its officers are:

President—Mrs. H. Freiman.
Vice-president—Mrs. E. Vinick.
Secretary—Mrs. M. Epstein.
Treasurer—Mrs. Rose Levy.

Other Congregations in the city are: Hess Street Congregation, which is of a fair size, and has a good membership. The Ladies' Aid in connection with this Congregation is known as the Daughters of Israel, and is very active. Its president is Mrs. Grossberg; treasurer, Mrs. M. Lax; secretary, Mrs. D. Levy.

Two more synagogs, Ferguson Avenue and Congregation Adas Israel, on Cannon Street. These are small, but have a good membership. Services are conducted regularly.

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Simeon Samuel Frug

By DAN S. DENBERG

FEW English-speaking Jews have ever heard the name of Frug, but among the vast majority of Jewish people with some degree of literary inclination, there is not a name more popular than his. Our Russian-speaking young men and women dote upon his tender and graceful Russian verse, while to the masses of our widely scattered Yiddish-speaking brethren he is intimately familiar through his popular themes written in the popular tongue. Moreover, to millions of Russians proper, of literary habit, his name is far from foreign, for, though Frug does not loom large among the giants of Russian creative genius, still he has a place and will receive his "honorable mention" in the history of Russian literature.

Simeon Samuilovitch was born in 1860 at Bobrovi Koot, one of the Jewish "agricultural colonies" in the Government of Cherson in Southern Russia, planted there by Nicholas I, the great grandfather of the deposed Nicholas II, who had the most tender intentions towards the Jewish people, which he proposed to put into practice through the application of brutal force. His father was a humble tiller of the soil. His early surroundings, the village fields and forest, the beautiful natural scenery of Southern Russia nurtured his poetic genius and stimulated his intense love of nature which later found expression in his enthusiastic hymns to nature. His early education he received in the village school. At the age of sixteen he left his home for Cherson, the seat of the Gubernia or Provincial Government, where he entered the office of the "official" rabbi. His first poem was published in "Razsvyet," a Russian Jewish magazine, in 1880, which brought him instantaneous success and took him from Cherson to the capital, Petersburg or Petrograd. His early efforts in Yiddish belong to 1888. He is the first poet in Yiddish literature if we are to disregard the crude beginnings of those who went before him. But it was in his Russian verse, of which complete works appeared in 1904, that the poet attained his height of literary perfection. He died in the midst of the horrors of desolation and destruction of Jewish life wrought by the recent war.

Frug is essentially a national poet, not of the petty variety, whose only nationalism consists of fostering Yiddish culture, but of true inspiration, with an eye for our present humbleness, an insight into our past greatness and a vision for our future rebirth as a nation. Many a Russian-speaking young man and woman bred on Russian culture and largely foreign to their own people, had their first glimpse of a national ideal from Frug's graceful verse.

And all his inspiration, as well as most of his themes, he drew from the Bible. All his creations bear the impress of the Book of books. A glance at the classification of his poems will convey some idea of their nature—Biblical themes, legends, elegies, songs of poverty, nature poems, leaves from a diary, narrative poems. But even those poems that are not classed as "Biblical" directly or indirectly, deal with some biblical episode or are inspired by the Bible.

There is a light veil of sadness cast over all the creations of Frug, for he bitterly bemoans the humble lot of his people, his gaze always with regret and longing fixed upon the glory of our heroic past. But there is also a sound note of pride in the unconquerable

Continued on page 33

HEBREW BENEVOLENT SOCIETY

This Society has been in existence some years, and its object is charity only. It holds monthly meetings, and has a fair membership. The officers are:

President—Rabbi Levin.
Treasurer—B. Feldman.
Secretary—H. Sure.

The Jewish members of the Warsaw City Council have resigned in a body in consequence of the rejection of their motion that Jewish schools should be allowed to adopt Hebrew or Yiddish as their language of instruction.

After a long illness, Mr. Meyer H. Silverman, of Savannah, Ga., passed away on the thirteenth ult., at the age of ninety-one. Mr. Silverman, who was the father of Rev. Dr. Joseph Silverman of Temple Emanu-El of this city, was a Mason for sixty-eight years and an Odd Fellow for sixty-four years.

The supervisor of the village of Vladimir-Wolinsk in Poland has issued orders forbidding the placing of the Mogen-David on Jewish synagogs, for, in his opinion, the Mogen-David is a symbol of Bolshevism.

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Mrs. Frank Gordon and daughter Pearl, of Urbana, Ohio, who have been visiting their parents, Rabbi and Mrs. E. Hochberg, Catharine Street South, have returned home.

Miss Marie Hochberg, Catharine Street South, has returned home after spending two delightful weeks with her brother, Mr. W. S. Hochberg and Mrs. Hochberg, at Uxbridge, Ontario.

Miss Nina Zole has returned home from Detroit, where she has been visiting relatives.

Misses Rose Stopic and Millie Jackson have been visiting Miss Jean Fox over the week-end.

Mrs. Paul Isaacson, Rochester, is visiting Mr. and Mrs. Isaacs, King St. East.

The engagement is announced of Miss Frances Seltzer, daughter of Mr. and Mrs. H. Seltzer, of 417 York Street, to Solomon, son of Mr. and Mrs. S. Shapiro, of Barton Street East. In celebration of the event a party was given by the parents of Miss Seltzer at their home.

Mrs. Jadorski, who has been visiting Mr. and Mrs. Lax, has returned to her home in Buffalo.

Mrs. S. Freshman gave a delightful bridge party at her home on Hazel Avenue. Cards were played at five tables. The prize winners were: Mrs. Zipper and Mrs. M. Levy. Delicious refreshments were served.

Mrs. M. Taylor entertained at her home in honor of Mrs. Jadorski. Cards were played, the prize winners being Mrs. Lax and Mrs. Triester. A dainty lunch was served.

Mrs. I. Levy was a visitor in Toronto last week.

Miss Annie Fisher was a visitor in Toronto over the week-end.

Mr. and Mrs. Reuben Levy, of Toronto, were visiting in town over the week-end, at the home of Mrs. F. Harris, Delaware Avenue.

Mrs. S. Needle entertained at bridge on Tuesday afternoon at her home on Cannon Street East. Cards were played at six tables. The prize winners were: Miss Lillian Goldstein, Mrs. I. Levy and Mrs. Harry Langer. Dainty refreshments were served, and a very enjoyable afternoon was spent by the guests.

Mrs. Rose Levy was a visitor in Toronto last week.

Mr. and Mrs. S. Needle and Mrs. Reuben Levy motored to Toronto on Wednesday.

Mr. K. Messer, Detroit, is visiting his cousin, Mr. Pliskow, at 201 Herkimer Street.

The annual election of officers of the Beth Jacob Social Circle was held on Sunday evening in the club-rooms. A very exciting time was spent by the many members who were present. Campaign speeches of all the candidates were made and hugely enjoyed. Special mention must be made of Morley Goldblatt's speech, which was very humorous, and caused much amusement. The results of the elections are as follows:

President, Ab. Walters; first vice-president, Philip Walters; second vice-president, Miss Bessie Schrieber; financial secretary, Edward Goodman; corresponding secretary, Miss Jessie Levin. Executive: Miss Freda Kurtzman, Miss Fanny Kates, Miss Minnie Isaacs, Mr. Morley Goldblatt.

Junior Congregation.—Mr. Dave Robinson, chairman; Miss Ettie Levin, Miss Rose Halpern, Miss Maimie Robinson, Miss Minnie Isaacs, Mr. Dave Davidovitz, Mr. Geo. Pollock.

A hearty vote of thanks was accorded to the retiring officers.

The Circle held a hike on Sunday to the East End Mountain Park. A large number of members were present. Games and races had been arranged for the occasion. The following were the fortunate winners: Races: 40 yard dash for girls, Miss Jessie Levin; 50 yards walking race for girls, Miss Ettie Levin; shoe race for girls, Miss Sadie Halpern; ball throwing for girls, Miss Minnie Isaacs; 100 yard dash for boys, Mr. Sam Rosen; 100 yard walking race for boys, Mr. Kievy Kosky; 3-legged race for boys, Mr. Geo. Goldblatt, Mr. Hyman Goldman; wheel-barrow race, Mr. Ab. Walters, Mr. Norman Goldblatt. The prizes were distributed at the meeting on Sunday evening.

The installation of officers will take place on October 8. Rabbi Siegel, of Toronto, has kindly consented to address the members on that date.

After the election on Sunday evening, the members were entertained by Mr. Bert Brown, banjo. Mr. Ben Kulick, monologue, and Miss Esther Tick, who rendered the selection which she played at the Canadian National Exhibition, which took the first prize.

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Mrs. Samuels' being was suffused with a pleasant glow. In her plump countenance, reflected back to her from the oblong mirror near the telephone table, there was the expression of a woman who is at peace with her conscience and the world.

Her surroundings registered impeccable taste. A harmony of color and line prevailed in her apartment. The very telephone before which she sat, masked as it was, behind the silken flutings and laces of a Watteau shepherdess, proclaimed the triumph of decorative art over mere utility.

She had just called her friend, Mrs. Jacobs, on the phone. "Mrs. Jacobs is up in the nursery," had been the maid's reply. "She'll be down in a moment." Mrs. Samuels waited.

Presently the quick patter of footsteps sounded over the wire. "Good morning, Leah! So sorry to keep you waiting, but I was just bathing the baby."

"Don't apologize, Fannie. I know you're busy at this hour and I won't keep you a minute. I called-up to tell you that I can't attend the reading circle to-day."

"Oh!" Mrs. Jacobs' disappointment was manifest. "Nobody ill?"

"No, thank goodness. Nothing like that. I'm going to have the Malkin family out this afternoon."

"The Malkin family?" Mrs. Jacobs searched her memory.

"You remember—that Mother's Pension case I took on in the fall?"

"A widow with three children, wasn't it?"

"Yes. And a most deserving person. I had promised her, the last time I was down there, that I'd have her out to visit me—with the children."

"You and your 'cases,' Leah! You'll be the death of me yet!" Mrs. Jacobs laughed indulgently, however.

"But Mrs. Malkin is really unusual, Fannie," defended Mrs. Samuels. "Her two rooms simply shine. She stays up nights until one and two o'clock cleaning the place and doing for the children. During the day she takes in washing. Her knuckles are raw with the constant rubbing and scrubbing she does. And how she manages on that small income is a marvel. I call her my prize investigation case. I'll truly enjoy having them out."

"Oh, yes," agreed Mrs. Jacobs, "it's all very fine and philanthropic, but—"

"They have so little beauty in their lives," interposed Mrs. Samuels warmly. "I want them to have new standards to think about. They've never been a dozen blocks away from home. They won't always be tied down to those sordid surroundings. You know how those people come up in the world, Fannie. I'm going to send Walters down with the car for them, give them a little party here and then send them home at four."

"Some more notions!" And Mrs. Jacobs gave a tragi-comic groan.

"Josie and Maggie will both be off for the afternoon—going to a friend's funeral. So we can have the place to ourselves, luckily. Not that I'm ashamed," added Mrs. Samuels hurriedly, "but—I'd rather serve them myself."

"Well, I hope that you and your 'indignant' poor have a lovely time, Leah. But we'll miss you dreadfully, just the same."

It was several hours later that Mrs. Samuels awaited her guests. She smiled as she thought the thrills this afternoon held in store for the Malkins. Again that shining array of virtues possessed by Mrs. Malkins presented themselves to her mental vision: deep maternal love, pride, industry, cleanliness! The little Malkins were attractive, too, particularly Helen, the eldest, with her delicately refined appearance and dainty gestures and manner of speech. She, perhaps, even more than the others would enjoy to-day.

Mrs. Samuels was accustomed to the embroidered ease of living that is the usual concomitant of wealth, and yet her appreciation of the gifts fortune bestowed had not become blunted through long contact with them. At such moments as the present, for instance, a lively consciousness of her blessings possessed her. Her gaze roamed with keen pleasure about the room in which she now sat. A bowl of daffodils near the window caressed her eye, a sort of poem set against a background of creamy silken hangings and dull mahogany. The green of their sword-like sheaths melted almost imperceptibly into the iridescence of the squat, green bowl that held them. The neutral tone of the rugs upon the darkly gleaming floor, the blue and gold of an exquisite embroidered bit of Chinese tapestry, the pictures on the wall, all blended into a harmonious scheme as soothing to her senses as a delicate perfume.

A bell rang. The Malkins had arrived. As Mrs. Samuels opened the door to them, an atmosphere of soap and tense excitement seemed to crackle and dart about them. Mrs. Malkins, resplendent in a patched and faded green silk dress (a relic of past finery to which she tenaciously clung) and a hat of ancient vintage, and the children in stiffly starched clothes, the soapy shine of the olive cheeks vying with the luster of their black eyes, were ushered from the elevator to the door of Mrs. Samuels' apartment by the grim, utterly correct Walters, who thoroughly disapproved of such "doings."

"You may go now, Walters," Mrs. Samuels told him, "and I'll call you up at the garage when I'm ready for you." Walters stiffly touched his cap and departed.

Mrs. Samuels returned to the drawing room where the Malkins were distributed. Mrs. Malkin, ordinarily voluble enough, now sat as rigidly erect and impassive as a stone image. The children, Helen, Bennie, and Harry,

Continued on page 39

Our Ideal:--

"The quality of our service is not strained."

Our Service:--

Personal Co-operation; Efficient Eye Examinations; Neat, Comfortable - fitting Glasses; Style and Accuracy.

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A HAPPY AND PROSPEROUS NEW YEAR
BEAVER LUMBER CO. LIMITED
LUMBER OF EVERY KIND
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A HAPPY NEW YEAR
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WE WASH EVERYTHING
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GAR. 1799J HAMILTON

Rosh Hashonah Greetings

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. D. Abramovitz
93 Breadalbane Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. L. Abramovitz and family
25 Ross Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. Andrews and family
373 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. J. Andrews and family
327 Crawford Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. Beder
68 High Park Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. E. L. Bochner
67 Breadalbane Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Miss Fannie Brody
95 Baldwin Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Rabbi and Mrs. B. R. Brickner and Baby Joy
602 Lonsdale Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. S. Brody
95 Baldwin Street
Extend to all their friends and relatives their best wishes with the compliments of the season

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. H. Clavir
622 Huron Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. George W. Cohen
Wellsboro Apartments
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. I. Cohen
119 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. S. Cohen and family
101 Carlaw Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. Dick and sons
465 Euclid Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. David Dunkelman
56 Rowanwood Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Solomon Eisen
484 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. Enushevsky
235 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. J. H. Fox
79 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1922
Mr. Samuel Freedlander
Maitland Apartments
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. M. Geldzahler
90 Walmer Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Benjamin Goldfield
Daly Avenue, Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Benjamin Goldstein
112 Bellevue Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. J. M. Green and son
Sherbourne Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Mark Green and family
Baldwin Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. Greenberg
288 Grace Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. M. G. de Young Greenberg
29 High Park Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mrs. S. Greenberg and family
20 Grange Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. I. Greenevsky
66 Lippincott Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

Additional Cards on page 32

Yours!

An ice-cold bottle that makes you glad to be thirsty.

BOTTLED

Coca-Cola

כשר

Delicious and Refreshing

Buy it by the case for your holidays.

MADE IN CANADA

The Coca-Cola Company

Toronto

EVERY FRIDAY

Consider the sad plight of the New Year born to bear a rush of requests for more of the material things that humans reach for, then doomed to be forgotten until its successor, still another year, appears. For it is the old year, at present on its death bed, which gets more attention than it ever had in all its life before. It is for the post mortem over the old year, rather than for the arrival of the new that we hasten to buy winter hats a month too soon, and rustle into the synagogs, trying their capacity for at least one day.

Travelling salesmen who seldom go to schul are scurrying into towns large enough to have some place of worship. Old established families bustle into their expensive pews. Women who cannot understand the Hebrew prayers they read, are making wailing walls of the lodge rooms where they worship in small obscure towns.

These, and millions of others, show a sudden searching interest in the old year, neglected during life, important now that it is about to swing into the company of other years unchangeable. Most of these worshippers own more things now than it takes to make life a happy time. How many are more eager to promise the New Year that they will consecrate part of their superfluity to the comfort of the needy, than they are to extract from the New Year the promise of greater prosperity, bigger and better and more diamonds, smoother running cars? Are there many to whom the recital of prayer is something more than lip service, something to sustain them while they make the New Year more worth-while than the one just gone? Are there any who really have the courage to search for and select a plan of life, a fixed purpose, on the basis of the self-examination they are supposed to make as a result of their review of the past year? Are they likely to settle on a plan of right living for the New Year as a result of what they hear at the funeral of the old year? Will service to their fellowmen mean real religion to them after this or will there be the same old routine of push and struggle for mere things?

* * *

Add the name of the ex-kaiser to the list. In an interview in the Chicago "Tribune," he is credited with the conclusion that the Jews are at the bottom of the world's troubles. When a man on the inside talks like that, how can one censure the average citizen who blames us for the crucifixion?

* * *

"When his attention was drawn to the evacuation of downtown sites by other churches, Rev. Canon W. J. Brain said that the situation was exactly the same as in New York. There, he said, the Protestant churches were going away from the downtown section, while the Episcopal churches were the last to leave. They stayed with the Romanists and the Jews."—The "Globe."

Trust the Episcopalians to "stick it out." They've been reading some of the sign-board platitudes put up by the Rotary Club.

* * *

Queen Marie of Roumania is being acclaimed a royal humanitarian because recently she aided in the rescue of 4,000 Jewish refugee children who sought refuge in Roumania. It is said that the ruler had to set aside a decree of exclusion to receive and house the waifs. We don't wish to minimize the aid and comfort administered to homeless children, but if we could reach the royal ear, we would suggest that with such a good start the queen might try her hand at alleviating conditions generally in Roumania, where they have always been miserable for Jews.

* * *

Thomas Jefferson in 1826: "I have thought it a cruel addition to the wrongs which that injured sect (the Jews) have suffered, that their youth should be excluded from the instruction in science afforded to all others in our public seminaries, by imposing upon them a course of theological reading which their consciences do not permit them to pursue, and in the University lately established here (University of Virginia) we have set the example of ceasing to violate the rights of conscience by any injunctions on the different sects respecting their religion."

* * *

Rivka says: "The women who used to lend each other apples perfumed with cloves to use instead of smelling salts, on Yom Kippur, have daughters who exchange each others' powder puffs instead."

f.f.c.

Send along the family wash, we don't mind the heat

Put away your tub and cut down the gas bill. Send us your family wash. This is not a fancy laundry. We specialize in "semi-finished" work, and recommend it for economy's sake. It does all the washing and all of the ironing except the corners and frills, etc.—You must finish these yourself at home. We use only the softest of water and purest soap—no marking—no starching—and each wash done separately. Phone today.

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About Langley Service No. 31.

This Note Came In a Parcel---

"These fragile dresses belong to my niece, who lives in New York. She has asked me to bring them back for you to clean them, as she thinks there is no one who cleans them the way you do. In New York things came back so badly torn."

It would surprise most people to know just how much business is sent to us from the States.

One prominent Toronto lady who spends much time in New York and in the South brings back a trunk full of clothes each trip for us to clean and press.

She is not alone in her opinion that Langley's work is better than can be secured in the foremost cities of the United States.

Before the Fall rush comes is the time to send us your Fall suits, overcoats, fur coats, etc.

Phone HILL. 8000

Langley's LIMITED
CLEANERS AND DYERS
OF FINE FABRICS, WEARING APPAREL, AND HOUSEHOLD GOODS, CARPET RENOVATORS
249 SPADINA RD.

15% Reduction All Week

NEVER before in the history of up-to-date, ladies' ready-to-wear shops has there been exhibited such striking designs for holiday wear as are now on display at our store.

Ye Fashion Shoppe

113 Dundas St. West

ROSH HASHONAH GREETINGS

Continued from page 30

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. S. Harris
42 D'Arcy Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. Hirsch
Wellsboro Apartments
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. M. L. Hirtzman
300 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. F. S. Hutner
410 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. Jackson and family
215 Parliament Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
The Misses E. and G. Jackson
215 Parliament Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Rev. and Mrs. Kaplan
73 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Jess Kaplan
210 Westmount Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. S. M. Kellerman and family
306 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Alfred King
556 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Samuel Kronick
106 Madison Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. Levin
98 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. Ludwig and daughters
414 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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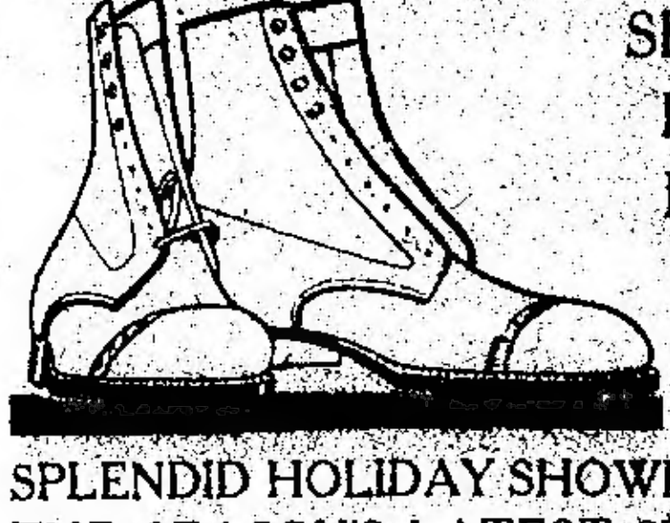
5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. Mannis and family
140 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.



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SPLENDID HOLIDAY SHOWING OF THE SEASON'S LATEST STYLES

Invictus

THE BEST GOOD SHOE

Is always unsurpassed in quality. You can combine style, comfort, durability and economy in an *Invictus* shoe.

INVICTUS BOOT SHOP
93 YONGE STREET

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. H. Miller
2 Chestnut Park Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Charles Pasternak
227 University Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. L. Phillips and son
307 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Morris Phillips
686 Bloor Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. B. J. Pollack and family
92 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mrs. A. Rittenberg and Miss Eva Rittenberg
12 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. Roth and family
153 Major Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Rycus and Mrs. Fallck and family
225 Danforth Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. S. Royal
227 Beatrice Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. J. Samuels and family
23 Cecil Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mrs. K. L. Sapera and family
191 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. L. M. Schwartz
33 Munroe Park Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mrs. A. Selick and Master Leo
50 Bernard Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. P. Shulman
138 Indian Grove
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1922
Rabbi Julius L. Siegel
217 Beverley Street
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. Simon and family
683 Euclid Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. J. Sommerstein and family
93 Kendal Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. Harry Tugg
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Louis White
109 Gorevale Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. M. Wolfson and family
672 Yonge Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. H. Breslin
362 Friel Street, Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. A. J. Freiman
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Benjamin Goldfield
Daly Avenue, Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. J. Holzman
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. M. Halter and family
188 Home Street, Winnipeg
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Norman Baker
Pomona, Cal.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. D. Grossman and family
Los Angeles, Cal.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5683 A HAPPY NEW YEAR 1922
Mr. and Mrs. Lampert
519 Medberry Avenue
Detroit, Mich.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Simeon Samuel Frug

Continued from page 27

spirit and power of resistance and the glorious achievements of our people, confidence in our vitality and hope for a new birth. It is this latter element that made Frug loom so large in the history of Jewish national thought and Jewish literature.

Frug is profoundly religious, though not in the popular sense of the term. A peculiar spirit of quiet reserve and piety pervades his poetic works. He excels in his nature poems where his description is vivid and his pictures are masterly. His verse abounds in melody and its rhythm is perfect. Many of his poems are set to music. Frug is somewhat inferior in his purely lyrical poems, where the influence of Nadson is quite noticeable and where many figures and phrases can easily be traced to their original source, so that at times his verse sounds imitative.

His Yiddish poems do not reach the high standard set by his Russian verse. The themes are mostly drawn from "folk-life" as well as from the Bible. Here is one of his Russian poems representative of his literary art. The writer is quite conscious that his translation is far from perfect. The Russian language is peculiarly adapted to the expression of simple tenderness and heartfelt sincerity, and these are the two elements predominant in Frug's poems which makes them difficult of translation.

Hebrew Melody

EXODUS, XIV, 15.

Thine eye is keen, thy feet still firm,
Thy wand is sound. My native race,
Why would'st thou stop amidst the highway?
Why droop'st thy head, why slack'st thy pace?
Thou'rt not alone; behold returning
To thee thy sons with sacred yearning.
Knit them together with loving grace,
And forward through the swarms of ages,
Through endless pain and frantic rages
March on apace!

March to the tune so old and hoary;
The dawning ages loudly call;
The lightnings flash; "Arise in glory!"
Re-echoed in the thunder's roll.
Through bursting clouds and wail and weeping,
To the sacred call through storms sweeping,
Through endless pain and anguish creeping,
Courage, thou hoary ancient race;
March on apace!

The Robert SIMPSON Company Limited

Extends greetings
and
best wishes to you
for the
coming year

Convey New Year Greetings by Long Distance

"So you're not going home for New Year's?"

"Afraid I can't afford it. It's going to be lonely here too! I'll get letters, of course, but how I do want to talk to them."

"Why, that's simple. I can't go home either but I am going to call my friends by Long Distance."

"What a splendid idea! I'm so glad you made me think of it. On New Year's Day it won't be so lonely after all. Long Distance will give Mother the feeling I'm not so far away."

The Bell Telephone Company of Canada

Every Bell Telephone is a Long Distance Station

ANNOUNCING
A New Uptown Specialty Shop
DILLON'S

DRESSES—COATS

This new, beautiful shop opened on Thursday, specializing in women's and misses' Dresses, Suits, Fur Coats, Wraps and Coats. You are cordially invited to inspect the garments on display. Situated just below Bloor on the east side of Yonge Street.

"Exclusive yet not expensive"

SUITS—FUR COATS

DILLON
Women's Wear
711-713 Yonge St.
PHONE NORTH 5838

POSEN JEWS EMIGRATE TO GERMANY

Posen (J. P. A.)—Ever since the province of Posen has been under Polish dominion, there has been a marked Jewish emigration from Posen to Germany. There are many cities such as Kszyvinia and Wanbrezyano, where no more Jews can be found; and there are many other cities where there remain but two or three Jewish families, which await a favorable opportunity to emigrate.

BERNARD BERNSTEIN, POPULAR JEWISH ACTOR, DIES

New York (J. P. A.)—Bernard Bernstein, well known Jewish comedian, died last week at the age of fifty-nine.

The funeral cortege of Bernstein was impressive, and testified eloquently to the high esteem and regard in which the Jewish theater-going masses held him. Thousands of mourners participated in the funeral procession, and prominent Jewish writers and artists paid spoken tributes of regard to his memory.

Lemberg (J. P. A.)—Seventeen Jewish Communists, men and women, have been sent out of Lemberg, under orders of deportation for Russia. These deportees had recently been tried and convicted on charges of criminal sedition, and had been sentenced to varying terms of imprisonment. In exchange for the release of these Communists, the Soviet government has released a number of Polish counter-revolutionaries, who had been under detention.

HADASSAH CENTRAL CHAPTER

The Central Chapter of Hadassah is arranging an open meeting for its members and friends, to be held at the Zionist Institute on Wednesday evening, October 4.

Rabbi Julius Siegal will be the speaker of the evening. A musical program is being arranged.

The executive members will be the hostesses of the meeting.

ROSE CHAPTER

The Rose Chapter of Hadassah are arranging a "Sale of Work," to be held at the home of Mrs. H. Miller, 2 Chestnut Park Road, on October 30.

The next meeting of the Chapter will be held at the home of Mrs. S. Kronick, 106 Madison Avenue, on Monday, October 9.

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The Central Hadassah Chapter
extends to its members and friends
A Very Happy New Year

The Hadassah Council
extends the
Season's Greetings

PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephones Adelaide 7628-7629.

The following were hostesses during the summer at the Fresh Air Camp, Fairview Cottage, Whitby, which was conducted under the auspices of the Junior Council of Women: Misses Lulu Levy, Rose Cohen, Stella Miller, Lisa Jacobs, Mildred Lubelsky, Ella Fremes, Rita Cooper, Albeena Simonsky, Pearl Finberg, Lottie Brenner, Clara Godfrey, Freeda Levinter, Ray Herman, Esther Keyfetz, Lillian Weckaler, Bessie Fremes, Lillian and Anne Smith, Etta Bockner, Augusta Lubinsky, Anna Goldhamer, S. Marshack, Alma Levy and Edna Frankel.

* * *

Rabbi and Mrs. Barnett R. Brickner, of Highlands Avenue, are now residing at 602 Lonsdale Road.

* * *

Miss Eva Rittenberg, Brunswick Avenue, has returned home after spending the summer at Schroon Lake and Montreal.

* * *

Mrs. M. Kates, Edgar Avenue, was was hostess at the meeting of the Rose Chapter of Hadassah on Wednesday afternoon.

* * *

Mrs. J. Houzer, Spadina Road, returned last week from abroad, where she sojourned three months.

* * *

Mr. Harry Finkle is visiting in New York for two weeks.

* * *

Mrs. Leo A. Maldaver, Elm Grove Avenue, has returned from a trip to New York City.

* * *

Mr. Samuel Ross, of New York City, has returned home.

* * *

Mr. and Mrs. J. Potar, of Owen Sound, spent the week-end in the city.

* * *

Miss Anna Golub, of Ottawa, has returned home after visiting her sister, Mrs. D. Fineberg, for three weeks.

* * *

Dr. I. M. Cherniak, of Windsor, Ontario, will visit in the city over the holiday.

* * *

A pleasant evening was spent Wednesday last at the home of Mrs. M. B. Swerling, St. Ann's Road, when she entertained at a linen shower in honor of her sister-in-law, Miss Mary Swerling, a bride of next month.

Mrs. Jule Allen and family, St. Andrew's Gardens, have returned from their summer home at Cobourg, Ont.

* * *

Mrs. L. Jacobs, Indian Road, has returned from a two weeks' stay in New York, where Mrs. Jacobs went to meet Mr. Jacobs on his return from Europe.

* * *

Dr. M. Schwartz left last week for New York to take up an advanced course in dentistry at the Vanderbilt Clinic, Columbia University.

* * *

Mr. and Mrs. Nelson Brody, of Windsor, Ontario, are in the city visiting their parents over the holiday.

* * *

Mr. and Mrs. Cohen, of New York, who were visiting their daughter, Mrs. Arthur Jacobs, returned home this week.

* * *

Dr. and Mrs. I. L. Himelstein, who were summering at Kew Beach, are now in their new home, Pinewood Avenue.

* * *

Miss Rose Leff, of London, Ontario, is a guest in the city.

* * *

Mr. D. Grossman and family have left for Los Angeles, California, to make their home there.

* * *

Mr. and Mrs. M. Bohnen, Shaw Street, entertained Sunday in honor of the Bar Mitzvah of their son Eli.

* * *

Miss Jennie Kurtz gave a miscellaneous shower Sunday in honor of her sister, Miss Eva Kurtz, a bride-elect of this month.

* * *

Messrs. Aaron Rabow, Joe Greenberg, Harry Goldberg, and Moe Davis, have returned from their summer vacation among the northern lakes. During their visit they cruised into Deep Bay.

* * *

Mr. and Mrs. A. Levin and family, Beverley Street, are back from Bobcaygeon, where they spent the summer.

* * *

Miss Betty Greisman, after having spent two weeks' vacation with her parents, Mr. and Mrs. I. Greisman, Hilton Avenue, left for Mount Sinai Hospital, New York, to resume her nurses' training.

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Georgian Bay salmon trout, per lb. -	**25c**
Fresh haddock, per lb. - - -	**16c**
Fresh Atlantic cod, per lb. - - -	**22c**
Fresh white halibut, per lb. - -	**35c**
B.C. red salmon, per lb. - - -	**50c**

Full selection of fresh fruit and vegetables. Poultry, etc.

Mrs. D. Glasier, Bathurst Street was hostess at a linen shower given in honor of her sister, Miss Rose Breslove, a September bride.

* * *

Miss Bess Friedland has left for Los Angeles, California, where she will stay for a month.

* *

Messrs. Lou Zarin and Sam Wallace, of Buffalo, N.Y., were guests at the King Edward Hotel.

* * *

Rabbi and Mrs. Brickner have, as their guests, Mr. Brickner's father and Dr. Neumark, of the Union Hebrew College faculty, Cincinnati, Ohio.

* * *

Mr. and Mrs. J. J. Dubey and family, Arlington Avenue, have returned from Lakewood, New York, and Chicago.

WATCH FOR "Y" ACTIVITIES

Program for the Ensuing Year

RELIGIOUS ACTIVITIES: Friday evening lectures on Jewish topics. Sabbath School on Saturday afternoon. Classes in Hebrew. Classes in Jewish history.

LITERARY ACTIVITIES: Debates and oratorical contests. Lecture course, University of Toronto. Forum lectures. Community classes daily.

SOCIAL ACTIVITIES: Community dances. Dramatic circle. Musical concerts. Glee club. Orchestra. Hiking club. Chess club. Checker club.

ATHLETIC ACTIVITIES: Rugby. Basketball. Hockey. Volleyball. Bowling. Snooker. Running. Baseball. Tennis. Soccer. Boxing. Wrestling. Handball. Athletic field events.

All the members who participated in the athletic activities last year are looking forward to the coming one. Rugby has been added to the list, and already two teams are at work, under the able leadership of Bobbie Abate, Maurice Taylor, George Lister, Nat. Alexander and Albert Epstein. Too much cannot be said for the instructors of last year, especially Mr. M. H. Bloem, whose untiring efforts made the business men's class the success it was. Harry Freeman staged two successful boxing contests and discovered some good material for coming champions. He also had charge of the hockey games, of which twelve were played during the winter, and when summer came started the outdoor baseball on its way.

Mr. Jack Landsberg and Jack Arons took the senior men's gymnasium class, Nat Alexander, the intermediate boys, Maurice Brodie, intermediate girls, and George Lister, the junior boys.

Miss Carolyn Stockton, whom we hope to have with us again, took charge of the senior women's class.

Mr. Jack Landsberg took charge of the bowling tournament. George Lister, in charge of the house basketball and the midget team, was also the means, with Nat Alexander, of having a successful indoor baseball league.

JEWISH BOYS' CAMP

Financial Statement

Receipts from all sources	$2,248.04
Expenditure	2,137.59
Balance in bank	$ 110.45

Edmund Scheuer,
Treasurer.

MONTEFIORE GIRLS

The Montefiore Girls will hold a dance on Tuesday, October 24, at the Metropolitan Assembly Rooms, 247 College Street.

What Shall I Do with the Money?

Many a holder of the Canadian Government bonds maturing December 1, 1922, has been asking this question. The advertisement of the Minister of Finance supplies an answer. The investor, by giving notice to the manager of any one of the branches of a chartered bank, can arrange to get new bonds bearing the same rate of interest, the highest possible security and a liberal rate of interest.

CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND STREET

Services for Holidays

Friday, September 22, Rosh Hashonah, 6.30 p.m.; Saturday, September 23, reading of the Law, 9.30 a.m.; Sunday, October 1, Yom Kippur Eve, Kol Nidre, 6.15 p.m.; Monday, October 2, services commence, 8.45 a.m.; reading of the Law, 10.30 a.m.; memorial service, 3 p.m.; Neilah, 4.30 p.m. Rabbi Brickner will preach at all the services.

The Sisterhood of Bond Street Congregation is having a harvest fête and a pure food sale in the synagog chambers on Wednesday afternoon and evening, October 11, from 2 to 10 p.m. The proceeds of this sale will go to the Sunday School building fund. Every member is urged to aid.

CONGREGATION GOEL TZEDEK, UNIVERSITY AVENUE SYNAGOG

Schedule of Services

The evening services during the holy days will begin at 6.30 p.m., and the morning services of Rosh Hashonah will begin at 8 o'clock, and those of Yom Kippur at 7 o'clock. An invitation is extended by the synagog to Jewish students of the Toronto University, who have not been able to provide themselves with a seat, to attend services at the University Avenue Synagog. Rabbi Siegel will preach on both days of Rosh Hashonah at 11 o'clock. His subject on the first day will be, "The Path of Progress," and on the second day, "The Chronicle of Wasted Time."

A well-attended executive meeting of the Women's Auxiliary of the Goel Tzedek Synagog was held on Tuesday, September 12, in the vestry rooms.

Though the Auxiliary was formed only last December, the big things accomplished prove the wide interest and seriousness in the work of its members. Many ambitious plans were endorsed by the committee for the coming season, prominent among which are the establishment of a circulating and reference library in the Sunday School room, to consist of the best books dealing with Jewish subjects; also the opening of a reading room for the adult members, and particularly for the children; strengthening of the cause of traditional Judaism in our city by hearing and meeting one of New York's prominent orthodox women engaged in the work of the Women's League; assistance to the Simcoe Street Talmud Torah in every possible way. The first regular meeting is scheduled to take place during Chal Hamoaide Sukoth in the synagog's Sooka. All members are urged to attend. New members will be welcomed.

HERZL ZION CLUB

The literary committee have arranged a series of private lectures to be delivered by University professors at the club-rooms every Friday evening, beginning immediately after the holidays. On Sunday evenings, open meetings will be held which will be addressed by men prominent in various walks of life. An invitation is cordially extended to clubs and to the general public to attend. Isaac Lewis, active club member, who ran seventh at the C.N.E., is entered for the S.P.A. fifteen-mile marathon. Readers are asked to see next week's REVIEW for particulars of the Herzl dance, to be held on Monday, October 2.

The conference of the organization of anti-Semitic students has met at Wurzberg, instead of Marburg, where it was not permitted to hold its meetings, on the ground that its deliberations were a danger to the republic.

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10-in.	Shekein Chovas ... Sawel Kwartin	.75	10-in.	Haskivenu—II ... Sawel Kwartin	.75
40011	Die Yiddishe Fohn ... Joseph Feldman		40012	Russian Scheier ... Hochman's Orchestra	
10-in.	Die Nete Zeit ... Joseph Feldman	.75	10-in.	Galician Scheier ... Hochman's Orchestra	.75
40006	Gott Schenck Yeden Kind ... Simon Paskal		30015	Yahrzeit ... Dorothy Jardon	
10-in.	Sein Mamen ... Simon Paskal	.75	12-in.		1.50
	Zedokoh Tazil Mimoveth ... Simon Paskal		40007	Dos Fartribene Teibele ... Estelle Schreiner	
40002	Dos Harts fun a Mamen ... Joseph Feldman		10-in.	Al Taschlichetnu ... Estelle Schreiner	.75
10-in.	Dos Redele ... Joseph Feldman	.75	40004	Ich Benk Noch Mein ... Simon Paskal	
40001	A Mitzveh Tenzel ... Hochman's Orchestra		10-in.	Stedtele ... Simon Paskal	.75
10-in.	Ukrainer Choeld'l ... Hochman's Orchestra	.75		Leshone Torah ... Simon Paskal	

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BORN

Born, on Sunday, September 3, to Mr. and Mrs. S. Herlick, Hemlock Avenue, a son.

MARRIAGES

PUCHKOFF-BRESLOVE

A quiet wedding was solemnized on Tuesday, September 12, at the home of Mr. and Mrs. M. Breslove, Carlyle Street, when their third daughter, Rose, was united in marriage with Mr. Harry Puchkoff, of Denver, Col., Rev. B. Wladowsky officiating. On their return from the honeymoon trip north, Mr. and Mrs. Puchkoff will spend a few weeks in Toronto before leaving for their future home in Denver.

STERMAN-HERSHORN

A very pretty wedding was solemnized on Sunday, September 3, at the Fillmore Avenue Synagog, Buffalo, N.Y., when Miss Pearl Hersborn, of Toronto, was united in marriage to Mr. Nathan Sterman, son of Mrs. H. Sterman, Buffalo, N.Y., Rabbi Gittin officiating. The bride, who was given away by her father, wore a beautiful white Canton crepe gown. Her veil was caught to a corsage of orange blossoms, and she carried a bouquet of Ophelia roses and lilies-of-the-valley. The tables were formed in horseshoe shape and were beautifully decorated with roses, peonies and ferns. The dining-room was in charge of Mrs. Bertha Seller. The assistants were: Misses A. and I. Sterman, Miss A. Zarin, Miss E. Garolnick, Miss H. Schafer, of Buffalo, and Miss I. Valikoff and Miss B. Goffe, of Toronto.

Mr. and Mrs. Nathan Sterman left for their honeymoon trip to Cleveland and Akron, Ohio, Pittsburg and Homestead, Pa. The bride travelled in navy blue tricotine suit, gray hat and Russian fitch fur. Among the out-of-town guests were: Mr. and Mrs. A. Cornfield, of Goderich, Ont., Mr. and Mrs. M. Zakheim, Mr. and Mrs. L. Sheftel, Misses Edith Hershorn, Belle Gaffe, Ida Valikoff, Anna Cornfield, and Mr. M. Cornfield, all of Toronto; Mr. B. and Miss B. Rubenstein, of Dunkirk, N.Y.; Misses Abramovitch, of Niagara Falls, N.Y.; Mr. Abramovitch, of Tonawanda, N.Y.; and Mr. Jack Stillman, of Niagara Falls, N.Y. On the return from their honeymoon, Mr. and Mrs. N. Sterman will make their home in Buffalo, N.Y.

ENGAGEMENTS

Mr. Elias Siverling announces the engagement of his daughter, Mary, to Mr. J. M. Buckstein, of St. Thomas, Ont., marriage to take place on October 18.

JUDEAN BENEVOLENT AND FRIENDLY SOCIETY

Before a large gathering of members and friends, Rabbi Gordon officially dedicated and unveiled the new fence surrounding the Judean Benevolent and Friendly Society's cemetery on Roselawn Avenue, North Toronto, on Sunday afternoon, September 17, at 3 p.m. Noble Master Harry Bliss thanked Rabbi Gordon on behalf of the lodge for his remarks.

Edward Godfrey purchased the golden key for the main door, and David Rosenbaum the golden key for the side door.

Following is a list of purchases made by members: Unveiling of gate, Brother Leon; unveiling of Union Jack, Handelman; cut of gate, Wolf; name of society, Max Neiman; main gate, right, Meyer Kosky; main gate, left, Frame; side gate, Kellner; left front fence, J. Pinkus; right front fence, Dorffman; right post, Sydney; left post, Isaac Corb; back fence, Bliss; left side fence, Companion Mrs. Bliss; two posts, side gate, Kirshen; post heads, Mrs. Max Isaacs; gate locks and chains, Jack Isaacs; name tablets, Mrs. Chaik.

Brothers Godfrey and Rosenbaum will head the list of names on tablets, and the following members will follow: Bliss, C. Harris, I. Hornick, Titlebaum, I. Corb, and Yanikoff.

The further sale of space on the tablets in preferred order, was held over, owing to the lateness of the hour, and will be continued at the next regular meeting of the lodge.

Brother Gostinsky, Chasun of Bond Street Synagog, said El Mo Rachmim for the departed brothers of the society, after which the cemetery was officially closed by Ben Cohen.

SUNNYSIDE LODGE No. 449, I.O.O.F.

The initiatory degree team of Sunnyside Lodge No. 449, I.O.O.F., under the captaincy of Past Grand Harry Cosky, won at Detroit, Sunday, the competition in connection with the Sovereign Grand Lodge convention, held there during the week of the 18th. The team is comprised of the following officers: Noble Grand, M. S. Till, P.G.; Junior Past Grand, H. Cosky, P.G.; Vice-Grand, A. Green, P.G.; Conductor, J. Schlien, P.G.; Warden, J. Greisman, P.G.; Chaplain, S. Dorskind; R.S.N.G., L. Palter; L.S.N.G., S. Model; R.S.V.G., H. Zweig; L.S.V.G., B. Forer; R.S.S., S. Greenberg; L.S.S., H. Englander; Outside Conductor, A. Cohen, P.G.; Inside Guardian, P. Cohen.

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To Test Tea is to Taste it.——
"SALADA"
Natural Leaf Green Tea is proving a revelation to those who have been users of Japans. H307
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(*Signed*) RABBI J. L. GRAUBART
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KKOVÁH CUSTARD

is not only easy to make, but it is economical also; no eggs required.

It provides a really nourishing food at little cost, suitable for children as well as grown-ups.

As a delicacy for invalids or those convalescing from illness it is invaluable.

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LOEW'S YONGE ST.
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DOROTHY DALTON
in
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A Powerful Photo-play of the Frozen North
Also Regular Bill of VAUDEVILLE
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SEPTEMBER 25
Matinees, 25c. and 50c. Evenings, 25c, 50c, 75c, $1
1,000 Matinee Seats Daily at 25c—1,000
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DIXIE FOUR
BARRY and WHITLEDGE
BASIL LYNN and WILLIAM HOWLAND
JEAN and ARTHUR KEELEY
FORIS and WEST
SHEA'S NEWS REVUE
Extra Special Attraction
LEO DONNELLY
with MISS ANN WIMBERLEY
in the super-novelty "TIS and 'TISN'T"

ORION CLUB

The Orion's second corn-roast of the season came off successfully in the Humber Valley on Saturday. The committee in charge were Messrs. P. Gordon and P. Poisner. The club has leased No. 1 Denison Avenue for a term of years. It will be remodelled with up-to-date facilities, showers, etc. The Orion dance, which will be held at the Arcadia Limited, promises to be one of the biggest hits of the season. The dance will be on Friday, October 20, 1922, at 8.00 p.m.

LOEW'S YONGE STREET

Many tales of the Yukon and the lure of Alaskan gold have been picturized, but one of the most notable examples of this type of story yet witnessed on the silversheet will be seen at Loew's Yonge Street Theater, with a snappy vaudeville bill next week, when Irvin Willat's new production for Paramount, "The Siren Call," will be presented. The theme of the picture is that if in her heart, a woman plays the game square, no matter what others may think, she will win out in the end. Charlotte Woods, played by Dorothy Dalton, is a dance hall girl, secretly married to the house gambler, who is faithless to her, however, and who awaits an opportunity to desert her. A stranger appears on the scene and then begins a romance. After many vicissitudes, she is rewarded with the love of a real man. David Powell is leading man and others in the cast are Mitchell Lewis, Edward Brady, Leigh Wyant, Will Walling and Lucien Littlefield.

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Gasoline Vaporizer Increases Economy

A gasoline vaporizer which gives promise of meeting the demand for conservatism and maximum efficiency from the present low-grade motor fuels, has made its appearance on the market. The mechanism consists of two three-bladed fans mounted on races of steel balls on a journal within the juncture of the carburetor and intake pipes. The tiny fans are revolved in opposite directions and at high speed by the suction of the motor. The carbureted gas, striking against them, is whirled about and chopped into atoms. More perfect vaporization, increasing mileage and efficiency, is the result.

The device is manufactured by the Canadian Vaporizer Co., Ltd., 114 Jarvis Street, Toronto.

A conference of secretaries of the lodges of District Grand Lodge No. 3, I.O.B.B., was held at Atlantic City, N.J., last week and attended by over fifty delegates, representing lodges in Pennsylvania, New Jersey, Delaware and Maryland. It was decided to make a campaign to aid the Jews in Europe.

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THOMAS MEIGHAN
THEODORE ROBERTS
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$11,000 Corner Grocery, 8 Rooms and sunroom, three garages. Good business locality. Would consider 6-roomed house in exchange. Box 86, CANADIAN JEWISH REVIEW.

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An Experienced Millinery Saleslady wanted for evenings and Saturday, from 3 to 10 o'clock. Apply at 849 Danforth Avenue, near Jones Avenue, or phone Gerrard 9294.

IMMIGRANT AID SOCIETY WILL HOLD MEETING MONDAY EVENING

The national executive committee of the Jewish Immigrant Aid Society of Canada is launching a membership campaign throughout the Dominion of Canada. The campaign is to go on from September 20 to October 20.

The Toronto branch, as the central division of the national organization, held a regular executive committee meeting on Monday evening, at the Zionist Institute, at which meeting plans and resolutions were adopted for Toronto to take a part and do its share in making the coming campaign a success, and thus help to make possible the continuation of the splendid work that the Jewish Immigrant Aid Society is doing.

A committee, composed of Rabbi J. H. Siegel, Mr. Graner, Mr. S. Kruger, and Mr. J. L. Cohen, was elected to call a campaign organization meeting for Monday evening, September 25, at the Zionist Institute, for the purpose of having rabbis and other synagog officers undertake to appeal for support for our society during the Yom Kippur and other holy day services.

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Mr. Charles Pasternak, President,
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the Standard Theatre, wish
all their friends
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Humorous Story

Continued from page 29

stood wide-eyed, absorbed in the beauty of their surroundings.

"Did you have a nice ride out?" Mrs. Samuels opened the conversation as she seated herself.

"You bet!" It was Bennie who answered. "Gee, Mrs. Samuels! That's a swell automobile! Once I rode in Lehman's delivery truck. That was swell, too, but this'n's sweller. You don't have to watch out not to get your feet in the groceries like in Lehmen's truck. And yours bounces easier, too. Gee! Them bounces was swell!" An intake of breath emphasized the delicious memory of the bounces.

"Oh! It was lovely! Just wonderful!" Helen, aged eleven, had caught certain little phrases from her teacher at the Neighborhood House and delighted in using them: "Oh, Mrs. Samuels, I do love that silver-gray plush in the automobile. I love to touch soft, beautiful things." She ran her fingers delicately over the handsome covering of the chair on which she sat. Her cheeks were flushed and her dark eyes glowed.

"The child has an aesthetic sense that really should be cultivated," thought Mrs. Samuels.

"Gee!" Bennie's gaze was rapidly fixed upon a bronze Perseus pedestaled near him. "That's the guy we had about in school last Friday. See," he explained to the group about him, "that woman's head that's got snakes growing out of it, why, that's the Medusa's head, and Perseus he cut it off with one whack."

"Right, Bennie!" praised Mrs. Samuels, smiling with pleasure at the visit's auspicious start.

"Hashie!" It was Mrs. Malkin who spoke, her eye fiercely fixed upon Harry. It was her first word since her greeting. Mrs. Samuels had construed her silence as the result of awe or embarrassment or a combination of both.

"Take your hands from out your pockets," she continued severely. "And Helen, sit nice!"

Harry removed the offending hands, and Helen sat up primly.

"I want my children shall have manners and not be like bums."

"I'm sure," said Mrs. Samuels with conviction, "that they won't be like bums."

"In a house like this," went on Mrs. Malkin, "I telled them that they shall walk like on eggs and not touch nothing. Just sit and look."

"But I don't mind their touching things at all," Mrs. Samuels assured her. "That is," she added, "if they're careful. I want them to enjoy themselves here."

"Is this your house?" inquired Mrs. Malkin, not unbending in the least.

"No." Mrs. Samuels vaguely resented the question—or was it the manner? But she answered courteously, "We rent this apartment."

"Ah!" Mrs. Malkin digested this thoughtfully for a moment.

"Mrs. Samuels," requested Helen, timidly, "may I go over and smell those daffodils on the table? I do so love to smell daffodils. Our teacher had some on her desk to-day."

To be continued next week

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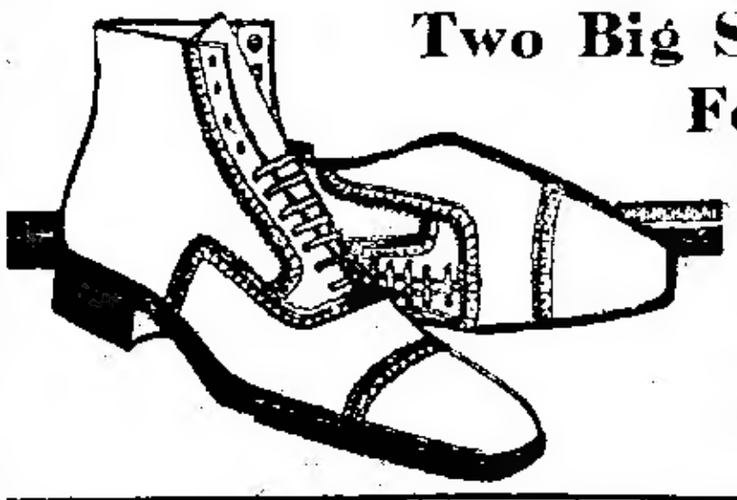

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Editor,
CANADIAN JEWISH REVIEW.

On the occasion of our high holidays I take this opportunity of placing before our brethren the condition of Zionist affairs in Toronto.

In the beginning of the year 1921, we were successful in obtaining pledges amounting to $80,000.00 for the Keren Hayesod, which you all know is the chief fund from which finances are taken to rebuild our homeland, Palestine. It is grievous indeed to think that we have so far collected only about half of these pledges. I certainly cannot comprehend how any loyal Jew and self-respecting man would not redeem his solemn pledge, which he has made to so noble a cause.

You are no doubt acquainted with the conditions prevailing in Palestine at the present moment, where there is an imperative need to help the Chaluzim (the pioneers of Palestine), who are scattered all through Europe on their way to Palestine, suffering privations and hardships. You are also aware that the British Mandate, which means the establishment of a Jewish state in Palestine, has been ratified by the League of Nations.

It behooves us now to see that we take steps to further the work of rebuilding our homeland. But, in order to do this we must have funds and the Keren Hayesod is the only medium by which funds can be raised.

I therefore appeal to everyone to give for the Keren Hayesod, and those who have subscribed but have not as yet fully paid up to make it their express duty to redeem their pledge in the very near future.

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A new Jewish publication has just made its appearance in Paris. It is called "L'Illustration Juive," and is edited by MM. Jacques Calmy and C. Camby.

M. Jules René Brisac, prefect of the Department of the Marne, has been made a Commander of the Legion of Honor.

A school of Jewish guides was organized recently by the Palestine Zionist Executive, following a suggestion by the Trade and Industry Department of Palestine, which urged the necessity of training a number of young Jews as competent guides for tourists.

By the vote of an overwhelming majority of its membership the recently formed Hebrew Teachers' Organization of Palestine joined the United Hebrew Trades Council of Palestine and has thus declared itself to be an integral part of the labor movement in Palestine.

The Chicago (Ill.) Council of Jewish Women opened the doors of its new summer home at Wauconda, Ill., to the first group of guests on Thursday, July 13. After operating a summer home for twelve years at Western Springs, Ill., where thousands of women and children were entertained for a two weeks' vacation, the home was sold at the close of the season of 1921, as the council had outgrown its old quarters.

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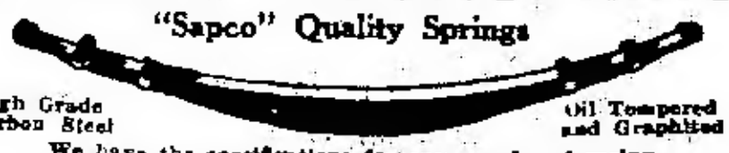

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The Sticker

By SAMUEL ROTH

Saturday afternoon had these two distinctions in Charlie's mind: It usually rained and Uncle Ben paid them a visit. Rain was always a chilly affair, but Uncle Ben was tolerable, although a bachelor and the manager of a bank. Charlie gave little thought to these things and I mentioned them only to explain how it was possible for Benjamin Walinsky to be so generous to all his relations.

Uncle Ben was dressed up in a full black frock coat and a huge new silk hat. Altogether, even under ordinary conditions, the manager of the East Side Bank made a rather impressive appearance. But on Saturday afternoon, he looked magnificent, for on Saturday afternoons he visited his poorer relatives, of whom there were not a few. His shoes sparkled, his clothes were spic and span, his face was red and his eyes were large and kindly.

"Hello, Unk!"

Uncle Ben, his stout cane raised, paused in the act of mounting the first step. Well did he know who had spoken. Some one was in hiding, a well known, closely-related mischief-maker. Such a trick had already cost him a $6 silk hat. "Come out of there, Charlie!" he commanded sternly.

"Well, where am I, if you know?" mocked the painfully familiar voice.

"I tell you to come out!" came more loudly from Benjamin Walinsky.

"You'll have to come and find me, then," was all the answer he got for his pains. Uncle Ben looked about him in bewilderment. He dared not go up a single step without the certainty of Charlie's protection. Some dangerous piece of fooling, especially prepared for the occasion, was most probably awaiting him.

"I'll tell you what," he said in a peace-making tone of voice, "if you jump right out and come upstairs with me, I'll leave an order with the candy man to let you have a lollipop every day next week."

"I've given up lollipops—bad for the teeth."

"I'll make it chocolates!"

"Nope. Nothing doing. Bad for the stomach."

"Well, what do you want?"

The voice hesitated. "Can you make it a book, uncle? I need—" At that moment Uncle Ben's eyes lit upon a huge ash can standing behind the staircase. He made one leap in its direction, knocked off the lid and pulled the young vagabond up by the hair.

"Be a sport, uncle!" Charlie pleaded.

"All right," said Uncle Ben in a surly tone. "But don't you ever dare play such tricks on me again! Is this your Sabbath suit? Look and see how you've soiled it. A nice state of affairs!"

"I'll be more careful in future," said Charlie with more meaning than his uncle suspected. They climbed the stairs together and entered the flat, where Uncle Ben was already expected.

"It took you some time to come up, Benjamin," said Charlie's father. "What were you shouting about downstairs? We heard you up here."

Continued on page 44

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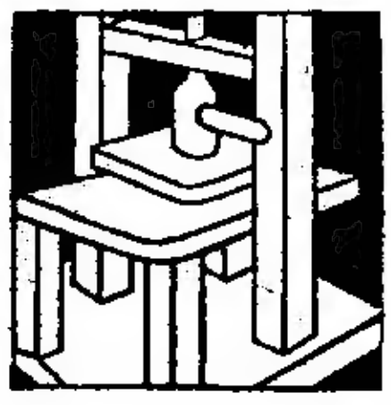

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The Sticker

Continued from page 41

"Oh, Charlie and I were playing a game of hide-and-seek," replied Benjamin coolly. "By the way," he added, "I want you to give Charlie no cake this afternoon—at least not until he has answered me a lot of questions in history, spelling and geography. I'll make him think this time!" A triumphant smile played about Charlie's lips. He had been studying hard for the past few days and he felt rather safe, although Uncle Ben had a queer way of asking a question, so that even if he knew the answer he was not quite sure what to say.

"Don't spare him," warned Charlie's father. "Give him some 'stickers.'" Uncle Ben first consumed a high chunk of apple-cake, emptied a glass of wine, and then proceeded swiftly with his examination.

Charlie answered questions about the Revolutionary War, the Civil War, the death of Abraham Lincoln, the spelling of such words as "debris" and "Quaker," and the whereabouts of the Argentine. He gave his answers promptly and accurately, so that his uncle was almost swept off his feet with astonishment.

"Well, where are the 'stickers'?" asked Charlie with a grin, while his mother, father and his sister, Leah, sat near and looked adoringly at him. Leah had, wherever her rather limited knowledge allowed her, attempted to answer a question for Charlie. This had the effect of bringing upon her the anger of Uncle Ben who commanded her to "close up." And "close up" she did. As question after question was swiftly answered, Benjamin Walinsky felt that unless he asked one that Charlie would not be able to answer, he would have to lose the respect of the family. The sweat was streaming from his face and neck. He was clearly in deep distress.

"Perhaps we can put off the rest of the questions for some other time," suggested Mrs. Walinsky meekly. "I think Charlie has shown that he knows his lesson!"

"Knows his lesson!" exclaimed Benjamin, "I tell you he doesn't know it." At that moment a brilliant idea suggested itself to him. He turned to Charlie, his eyes shining: "Tell me, where is Eretz Yisroel?"

"Eretz Yisroel?" echoed Charlie. "That's in the Sidur," (prayer book). Uncle Ben's excitement increased. "I am not asking you about the Sidur. I know it's in the Sidur. Everybody knows it's in the Sidur. It's in the Sidur, isn't it?" He turned to Mrs. Walinsky. "But I am asking you a question in geography. Where is this Eretz Yisroel?" Charlie stared at his uncle in blank amazement. Uncle Ben turned to his audience triumphantly.

"Knows his lesson, did you say? There is a question in geography he does not know."

"But teacher told us nothing about it," protested Charlie.

"Teacher! What has your teacher to do with it? Aren't you a Jew? And you learn geography, don't you? Why shouldn't you know where Eretz Yisroel is?" Mrs. Walinsky, willing to change the subject, brought more cake and wine. She filled Benjamin's glass, refilled it, and then refilled it once again.

Meanwhile, Leah had drawn Charlie aside. "Get your geography book," she said. Charlie hurried into the dining room, pulled out a drawer, and returned to her side.

"Now open it to the map of Asia," she commanded. He obeyed, searching diligently for a few minutes, but nowhere were the words "Eretz Yisroel" to be found. "Can't find it, or it isn't here," he said in despair.

"Have you been looking for the words 'Eretz Yisroel'?" Leah asked contemptuously. He nodded.

"Stupid! Don't you know that that's Palestine?" Charlie's eyes opened wide. "Why, Palestine! It's right here," he said, "on this side of Arabia. I always knew where that was. So that's 'Eretz Yisroel!' But say, why didn't you correct uncle when he asked me about Eretz Yisroel? There was your chance to get even with him for his being angry with you!"

"Do you think I could talk to a man who actually told me, before so many people, to 'close up'?" said little Leah, with dignity.

"Oh, all right. I'll tell him now!" And Charlie, his geography in hand, once more confronted his uncle. Benjamin Walinsky, deep in the discussion of a cousin's approaching marriage, did not at first notice him.

"Uncle Ben," he declared at the first pause, "Uncle Ben, you made a mistake!" The bank manager stared.

"It's not 'Eretz Yisroel,' it's Palestine.' Why didn't you say Palestine? I know where Palestine is. Here you are. Here you are—right near Arabia!"

"My mistake, my mistake," admitted Benjamin weakly, trying to brace himself up. "And you can have that book you want, Charlie. But you should have known yourself that Palestine is 'Eretz Yisroel.' Why, it's our own land, don't you know? Really what a disgrace! Palestine, our own land!"

But Charlie was busy with his own thoughts. "If Palestine is Eretz Yisroel, and Eretz Yisroel is on the map," he said, "why don't we go there to live, Uncle?"

"Oh, it's all right," Uncle Ben nodded, "I'm going to open a bank there some day. And then I'll take you along with me."

The expenditure of $175,000 for reconstruction in Poland and Hungary was authorized at the last meeting of the Reconstruction Committee of the Joint Distribution Committee in response to a cable from the Central European Bureau of that body. Of this amount $100,600 will go for repairing war-damaged houses in Pinsk and Grodno. For work in Hungary $50,000 was assigned, in response to a cable announcing that the survey of that country had been completed and that, as actual work of reconstruction was about to begin, an initial appropriation of $20,000 for the existing trade and agricultural schools and $30,000 for a credit system is necessary.

Chief Rabbi Hertz was one of the signatories to the address presented to M. Poincare, indicating the opinion in England in favor of such a settlement of Near East problems as will guarantee the Christian peoples from further massacres by the Turks.

Humorous Tales From Jewish Lore

Jacob Richman of New York to Publish Amusing Anecdotes That Show the Jew's Nimble Wit

Sholem Yankel was a professional messenger. All the cash and documents and important messages that were to be delivered from the little Warsaw suburb to the big city were carried by him.

The profession of being a "meshulach" required not only unimpeachable integrity, but also great physical strength, for hold-up men infested the roads leading to the Polish metropolis. And Sholem Yankel, "der meshulach," possessed both.

He was on one of his errands and as usual, stopped at a tree and closed his eyes to say "minchah" prayer.

"Your money or your life!" roared a gruff voice in his ears.

Opening his eyes, Yankel beheld a huge peasant pointing a shotgun at him.

Resistance was out of the question, and the trustworthy messenger, with moral anguish, delivered the public treasure to the bandit.

As the plunderer was departing Sholem Yankel turned to him and with tears in his voice, said:

"My friend, I am ruined. Nobody will believe me. They'll think I've taken the money for myself. Now the least you can do for me is to shoot through my cap so that I have proof of my encounter with a robber."

The thief was moved by this plea and hanging the victim's cap on a branch shot through it.

"Please do me the favor," entreated the distressed messenger, "and fire another shot at my overcoat."

The freebooter granted his request.

"I don't know how to thank you for your kindness," said the patriarch with deep emotion; "but will it be too much if I ask you to fire one more shot at my gabardine?"

"I'd gladly do it for you," responded the kind-hearted highwayman, "but I have no more shot."

"Aha!" exclaimed the stalwart Israelite, brightening up. "You have no more shot? Then"—he finished with his fists. The robber was sent sprawling to the ground, and taking the rifle as a souvenir, the messenger continued on his way.

FULFILLING HIS VOW

Reb Yudel was anything but wealthy. A single cow, which supplied milk to his multitudinous family, was his chief earthly possession.

Once his wife took ill, and like a good pious man, he made a vow that if she recovered he would sell the animal and contribute the proceeds thereof to a charitable institution.

The vow seemed to have a miraculous effect and a speedy recovery followed.

Now he was in duty bound to fulfill his vow. But the prospect of cutting off the milk supply of his numerous progeny alarmed him. After long and profound meditation, he arrived at a satisfactory solution of the problem.

He led the consecrated animal to the market and took a large rooster along. There he stationed himself at an advantageous point and waited for customers.

"How much is it?" inquired a local cattle dealer, passing his hand over the back of the good cow.

"One ruble," gloomily replied the owner.

"He must be crazy," murmured the prospective buyer to himself, "or perhaps I misheard him."

On repeating his inquiry, the cattle merchant was assured that the price of the cow was one ruble, and he dug his hand into his hip pocket to find a ruble bill.

"But you can't get the cow unless you also buy the rooster," added the faithful Israelite.

"And how much is the fowl?" asked the puzzled Russian.

"One hundred rubles," responded the salesman.

The price of the rooster was indeed enormous, but in conjunction with the cow it was a good bargain and the transaction was concluded.

The ruble Yudel received for the cow he cheerfully contributed to a charitable institution, as per his vow, while the 100 rubles received for the rooster he invested in a new cow.

A CHIP OF THE OLD BLOCK

"Anything to eat?" asked the weary traveller of the village inn-keeper, arriving late at night.

"Sorry, sir," replied the owner of the tavern, "but my wife is already asleep, and I know nothing about the kitchen. I have a room for you, though, right near mine."

An hour later the proprietor of the hostelry was aroused from his slumber by his terrified wife. "Listen, Sam," she whispered in terror.

The guest who had been assigned to a room adjoining theirs was heard through the thin wall, pacing up and down the room, muttering menacingly: "If I don't get something to eat, I'll do the same as my father did."

The hotel-keeper jumped out of bed and started cautiously for the stranger's room. Timidly he opened the door and peeped in. The hungry guest, with hair dishevelled, looked wild. He kept on striding across the room repeating the threat.

"Tell me, please, what is it that your father did?" finally ventured the host courageously.

"My father," declared the violent man, "my father, when he got no supper, went to bed hungry."

DIVINING HIS SON'S CAREER

Anxious to divine what the future calling of his heir would be, the father, at the instance of the local rabbi, placed before his son, a little urchin of about two years, three objects—money, a Bible, and a bottle of wine. Should the youngster grab the money, the solicitious father was told, it would indicate a business career; should he grasp the Bible, it would predict a rabbinic career; while if he should show a predilection for the beverage, he would surely be a drunkard.

The baby, however, as soon as he drew near enough to his father's omens, imbibed of the wine, deposited the money in his pocket and, taking the Bible under his arm, rushed quickly out of the room.

"Now," prognosticated the father with certainty, "now I know he'll be a politician; he grabs everything he can."

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ESTHER

By JESSIE E. SAMPTERS

When Esther left her house and her kindred, and braved the seas from America in the midst of the danger of war disaster, she did so not in a spirit of bravado, or even of self-immolation. She followed the deepest impulse of her nature, the impulse of love and service to the Jewish people. Suppose that she could accomplish nothing by going. How could she rest at ease, how could she endure her comfort when she was forced to picture to herself daily her huddled and starving people driven and beaten, murdered and burned in their houses or on the trail of exile? When the world is full of war, the individual soul can find peace only in the shock of combat.

So Esther found herself where she wished to be. The voyage had been suprisingly uneventful. Rumors and apprehensions of danger scarcely moved her quiet and expectant spirit. The difficulty and excitement of entering the country sank into insignificance before the great fact itself. Now she moved among new scenes, strange peoples and languages, and she found only what she had expected. The sight of blood, the horrors of mutilation were not here. But every face in the multitudes of a great city bore upon it the imprint of deep horror. Famine brooded gray over the streets. Esther lodged with those who were occupied in distributing bread to about one-tenth of the starving Jews of the city. She put her hands to the work. Strong and well-poised, with good judgment and a sound education, but not trained for any special work, she found herself called upon daily for innumerable petty tasks of service. That alone made the situation bearable. The need was so vast, the means to meet it were so small, that despair settled in her heart bitterly and deeply. Almost daily people died in the streets. Esther had seen death before. But now she became familiar with it, as with a gentle, gray physician who came to relieve the unendurable. At most, no one had enough to live on, only enough to die. All the faces were gray, and tears came easily to the dull eyes. But these people were too weak to sob. Little children—were there any little children left? No, only tiny little creatures, with drawn faces, tired of crying for bread. Esther's helplessness overwhelmed her. How could she give with nothing to give? She felt her presence o be useless. So far as her service went, she might as well have stayed at home, for there were enough willing hands, if only they had something to give.

But never for one moment did she regret her choice. "This is my place," she said to herself, "whether I can help or not."

Then one day came a rumor of new horror. Not plague—which she had been expecting as one may expect fire in old, dry hay—but massacre. The temper of the native population, unstable, ignorant, passionate, and yet wily, was not to be calculated. The government had been practicing persecution. Its policy might be one of incitement. Then, one morning, the situation became clear. Some Jews overheard the conversation of the conspirators. The Jewish quarters were to be raided that night at 12 o'clock, and the Jews were to be massacred.

The personages concerned left no doubt that the crime, thrust upon the populace, had been manufactured in the offices of the government.

All day the governmental officials were besieged by prominent Jews using every means of persuasion to save their people. Bribes were offered freely—more freely perhaps than they could possibly have been redeemed. It was of no use. The order came from too high. Naturally all official knowledge of the danger was flatly denied.

At noon Esther went to the house of Mr. Evans, the American consul. He told her that he had already approached the government and protested unofficially.

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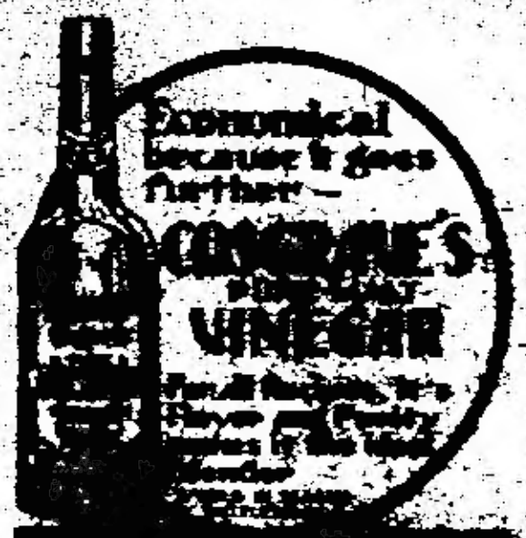

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"I can not do anything," he said, "they deny everything. They are very courteous, but also entirely indifferent. For they know the American Government well enough to be aware that in spite of our boasted humanitarianism we are helpless to back up our protest unless the lives of American citizens are involved."

"Mr. Evans," said Esther, "I want to go to see the governor. Will you take me?"

"I could take you, of course," he answered, "but I can see no purpose in it. If I can not do anything, how can you?"

"I see a way," she answered, "will you take me?"

"What is your plan?" he asked.

"Do not question me. Take me and I will show you."

At the offices of the government Esther was presented.

"What can I do for you, madame?" the governor asked.

"Your highness," said Esther, "I am an American."

"Yes, and madame would——"

"I would ask your highness, in the name of my Americanism, to investigate the rumors of a Jewish massacre that are abroad in the city, and to take official measures to prevent the possibilities of such an uprising."

"Madame is mistaken," answered the polite official, "the rumors are mistaken. The government knows of no such danger. The government is always prepared to suppress any outbreak. And we can not insult our innocent population by taking extraordinary measures. I am sorry madame has taken so much trouble."

"I am an American citizen," Esther continued. "In case events should prove your highness wrong, and there should actually be an outbreak, and I as a Jewess should suffer in it, my government would no doubt hold your government responsible."

The official started. "A Jewess," he repeated quite unceremoniously. Then, in a moment, he had himself in hand.

"I can understand," he said, "the natural apprehension of madame. Even though there is no danger, I should not wish madame to suffer even the apprehension of danger. I offer madame the protection of these walls until to-morrow morning."

"Unless your highness can offer the same protection to all my people," answered Esther, "I refuse your highness' offer."

"Will madame reconsider? There is no danger. I am offering madame this protection only to quiet her nerves."

"My nerves are quiet," answered Esther, "therefore I must refuse your highness' offer with thanks."

"I request that madame remain," said the governor in a tone of authority.

Esther dropped the official form.

"Not only shall I not remain," she said, "but I shall watch diligently all night, and at the first sound of disturbance I shall go out into the street. I shall be the first to meet the rioters, and if one Jew falls in the streets of this city to-night, that Jew will be myself."

"I command madame to remain."

Now Mr. Evans interfered. He showed the official in a few words

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how the retention of an American citizen over night for no cause would be the violation of the rights of American citizens.

The governor hesitated. It seemed a risk worth taking. Esther turned, opened the door that led directly to the street, and walked out. Under the circumstances no effort was made to detain her. To explain her detention would have been to admit the official nature of the massacre.

That evening not a Jew was to be seen in any street. All were indoors, all had huddled together in the deepest recesses of their houses and huts. Where there were windows, they were blinded; where there were doors or doorways, they were bolted or covered. Fear crouched in the inmost places. Those that were stupefied with starvation had been aroused by a new terror.

Esther also sought her house. She went to her bedroom and dressed for the street, put on a long, dark cloak—for the evenings were chilly—and wrapped a white silk kerchief about her head. Then she approached her front window, directly upon the street, drew back the curtain, sat down beside it, and waited.

Although at first her heart beat thunderously, she was neither afraid nor lonely. A deep peace and sense of security settled upon her. She found herself uttering prayers, not prayers of supplication, but words of praise and thankfulness. A great expectancy filled her, as one awaiting her bridegroom.

The time passed rapidly. Whenever Esther looked at her watch she was surprised to see the lateness of the hour. She had fasted all day, and her whole being vibrated with a sensitive clarity.

Midnight came and passed. Esther shivered as a few dark figures suddenly crept along the street with a subdued shuffle. Then silence returned —silence and emptiness. Save only for the big fullness of Esther's heart that spoke to her continually, and for a great unseen company that gathered about her and behind her and murmured marvelous things.

Then appeared a white streak of dawn, like a slender spear that seemed to pierce Esther's heart.

In a few moments the street was full of the silver light of morning.

There had been no massacre.

POGROM EXPOSITION IN UKRAINE

Riga (J. P. A.)—A special historical exposition of the pogrom effects in Ukrainia is to be opened this week in Charkov. Photographic tableaus, statistical tables, and concrete evidence of the pogrom devastation have been prepared with painstaking care for presentation and exhibition at the pogrom exposition. So cumulative and convincing is the concrete evidence to be presented that all visitors to the exposition, it is expected, will be deeply moved by the objective demonstration of the pogrom ravages.

If adequate guarantees can be secured, the exposition in its entirety will be transferred to other cities and lands to serve as an object lesson to all.

ILIODOR, BLACK MONK, TO BE RETURNED TO RUSSIA

Riga (J. P. A.)—The Latvian government informed the Commissar of Foreign Affairs for Soviet Russia that it will deport back to Russia, Iliodor, the black monk, because no government would give its visa to his passport enabling him to migrate thereto. His wife and children are to be sent back together with him to the Russian border.

It was interesting to learn that at the time Iliodor applied for permission to visit America, he declared in an affidavit that he had made arrangements to work on the staff of a New York Jewish paper, which, he asserted, would give him ample salary to sustain himself and his family.

PALESTINE ARABS INCITE TO POGROMS

Jerusalem (J. P. A.)—Arabs of Haifa assembled about one of the Jewish stores in that city, and charged its proprietor with the sale of poisoned candy, endangering the lives of Arab women and children. Police intervened and reassured the angered mob by eating some of the candies sold in the store. Seeing the falsity of the accusations, the mob dispersed, and the ringleaders were held for trial on charge of disorderly conduct.

Such provocative incidents have become matters of frequent occurrence of late, and trouble is anticipated in the near future.

"ONLY GERMANS BEATEN IN SILESIA," SAYS POLISH DAILY

Kattowitz (J. P. A.)—"Glos Gurneno Schlansko," a local Polish anti-Semitic journal, declares in a recent issue that there are no pogroms made upon Jews in Upper Silesia. "Germans only," runs the article, "have any cause to complain. It is they and not Jews who are subject to attacks."

The Jews of Upper Silesia are all regarded as Germans, and the Polish Jews who visit Upper Silesia sympathize with the local Jews, who are Germans. Hence the sophistry of the distinction

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A Survey of Jewish Charities

Continued from page 10

philanthropic agencies throughout the United States and Canada. Our personal service department is making every effort to induce those who are able to assume the responsibility of their poor relatives. Our social service department has, in various ways, served 122 families. We are arranging to give legal aid to those who cannot afford to hire counsel and where we are morally justified in interceding either in behalf or against an offender.

Transportation and Transients

Our organization is a member of the National Conference of Social Service and we are not permitted to grant transportation to a transient or a resident unless permission is given by the charity organization of the city where the applicant wishes to go. It is the duty of every community to look after its own poor, and we have no right to shift our burdens upon other communities. We have a number of able-bodied men, many of them family deserters, who are travelling about the country, telling all sorts of distressing stories and receiving assistance from sympathetic individuals and small organizations. The Federation never refuses temporary assistance to anyone. Investigations are always made after temporary assistance is given. When a person comes to you to collect money, either for himself or for others, and he tells you that the Federation refused him assistance, it is your duty, as a Jew and as a citizen, to call up the Federation office, to ascertain as whether it is true, and if so, why? It is not a "mitzvah" or a virtue to give your money to those who do not deserve it. The Federation, and you, as well as the applicant are entitled to be heard.

Relatives

There was a time when the Jew took great pride in his family relationship. Parents, children, brothers and sisters -yea, even uncles, aunts, cousins and second cousins, would be so attached to one another that they would make sacrifices and help one another in the hour of distress. Unfortunately, this spirit is gradually disappearing. Often relatives come to charitable organizations to apply for relief for their own flesh-and-blood, when they themselves are able to assist. Charitable institutions should make every effort to discourage people coming to them for help who have relatives able to assist. Charitable institutions were organized for the friendless and helpless, and should not endeavor to replace the father, mother, brother, sister or other close relatives. The spirit of family relationship should be strengthened and not weakened, and charitable institutions should make every effort to induce the relatives to look after their own.

Constructive Relief Work

From September 1st, 1921, to August 31st, 1922, the Family welfare Board assisted 136 families, representing 726 individuals and 78 transients. The causes of poverty as to the families were as follows: Sickness, 25; old age, 14; widowhood, 27; insufficient earnings, 12; desertion, 6; unemployment, 52. The amount expended on each family ranges from about $50 to $800, and the total expenditure for actual relief during the year is $33,206.86.

In a number of cases the applicants were given relief in the form of a loan from $50 to $100. These loans gave them a new start and they re-established themselves.

Many people on the brink of poverty could be saved from pauperization and demoralization by granting them loans instead of giving alms. They could with small means re-establish themselves. To give these families a basket of groceries or a small weekly allowance is a terrible insult to their self-respect and when they are compelled to take alms, they eventually fall into the abyss of pauperism. Unfortunately, for the lack of funds, we were unable to carry out a plan of constructive work. Our rabbis of old have given us two great rules as to charity—first, that the noblest and most charitable act one can do towards another is to secure him means of supporting himself; second, when charity is necessary, to give it in such a way as not to hurt the recipient's pride. We try to carry out these principles to the best of our ability. In order to carry on real constructive work with our families, we must have a great deal more money at our command; otherwise, a great deal of our efforts is wasted. We

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hope that our Free Loan Society, which is in the process of organization, will soon become a reality. An organization of this kind, properly conducted, can be a world of good in the community.

Friendly Visiting

The phrase, "friendly visiting," well known to the so-called social worker, has been greatly misused and misunderstood. Many persons who visit the poor, either upon the request of a society, or on their own accord, soon title themselves with the distinction of being "friendly visitors," and call themselves friends of the poor. They will promiscuously and aimlessly shower their sympathy, benevolence and aid without any constructive effort.

In our opinion, the friendly visitor cannot be a friend of the poor in the real sense. Friendship, in its psychological and philosophical sense is based more or less on equality of station, financially, intellectually and socially. Furthermore, it must have an interest in common and a feeling of mutual affection. There is a saying, "a friend in need is a friend indeed." My theory is, "a friend indeed is when you are not in need." On the other hand, the poor, especially the intelligent ones, realize that they cannot receive such friendship from the "friendly visitors." What they need and want is a new start, a change of environment, let alone sympathy, benevolence and friendship.

When a family is reported in distress, because of insufficient income, lack of employment, illness or otherwise; when a home is found to be insanitary, the children neglected, a boy or girl in the wrong path, some organization with a representative possessed of sound judgment, tact and business principles call him "friendly visitor" or social worker, if you please--should interest himself in their behalf and try to solve problems in a constructive way. The object of the visitor first of all should be to familiarize himself with their behalf and try to solve problems in a constructive way. The the internal and external conditions of the home. He should possess an observing faculty and a knowledge of the people whom he is called upon to advise and assist.

The "friendly visitor" should impress upon the minds of his people that "self-preservation is the first law of nature," and that self-respect and self-reliance are the two great pillars upon which life rests. He should never do anything that could be done by the person whom he is trying to assist. He should perform his duties thoughtfully, tactfully and with very little sentimentality and should also bear in mind that some of the poor can work out their own salvation without friendly visiting.

The social worker should not only visit the poor, but also the legislatures, councilmen, mayors and the rich. No one is more capable and better qualified to judge as to conditions and causes of poverty, misery and suffering than a social worker who devotes his whole life to the work. He should play an important part in the improvement of social conditions in general—to secure better schools, better penal institutions, better laws, better economic conditions and better homes.

Fresh Air Camps

We had three summer camps during this summer. One was conducted by the Junior Council, affiliated with the Federation at the Whitby Cottage, for little girls. This camp accommodates about ninety children each season and has been in existence for six years. Miss Lulu Levy is convenor; all the work, with the exception of the cooking is done by volunteers. The camp is supported entirely by the Federation. With more funds this camp could be extended so that two hundred children might be accommodated each season. The second camp was conducted near the Rifle Ranges, along the Hamilton Highway, by the Big Brothers, or a camp committee, of which Mr. Harry Rosenthal was chairman, and most active. This camp has been in existence the third season and accommodated 250 boys during the season. It was supported by volunteer donations.

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It had two workers, Mr. Mark Markus and Mr. Barney Cohen. The third camp was conducted at Bronte, for fatigued mothers and babies, by the Maternity Aid Society, an organization affiliated with the Federation. Mrs. I. H. Siegel was the convenor, and the camp was in charge of Miss A. Brenner, a trained nurse, and volunteers. The funds for conducting the camp were secured by outside donations. Forty-two mothers and eighty-six children were housed there this season.

The three camps co-operated with the Family Welfare Board of the Federation, and Miss Judith Bronstein and Miss Malca Halpern, workers of the Federation, gave their services in investigating and selecting the proper people for these camps. The Committees and those in charge have done excellent work in providing holidays for so many of our tired and needy mothers and children; and they deserve much praise from the community.

Re-organization Plans

We have endeavored to explain, at the beginning of our report, the idea of federation and we now wish to present our plan of re-organization. We have fourteen or fifteen organizations in this city, endeavoring to do social work. If each organization will conduct work on its own accord, without the proper co-operation of the others, very little will be accomplished. If the family will be given financial relief only and be neglected from the medical, legal aid, personal service, juvenile delinquency and child welfare side, or vice versa, the work will be disastrously incomplete. Or, if many agencies will come into the same house and each agency will endeavor to conduct its work without knowing what the other agency is doing, or duplicate the work of the other agency, it will have the same disastrous results. In order to do constructive work, we must study the family as a whole, and in solving the problems of the family, we must co-ordinate the different branches of social science in order to bring about effective results. To carry out these principles, we have divided our activities into seven departments under one head, namely, the Federation.

Dept. 1—Relief Board, including Family Welfare, Maternity Aid, Self-help or Free Loan, Boot and Shoe Society and Volunteer Visitors.
Dept. 2—Child Welfare, including Orphans' Home, boarding out and home-finding.
Dept. 3—Health and Sanitation, including Infant Welfare Dispensary Station, Hospital, Social Service, Physician and Nursing Service.
Dept. 4—Delinquency, including Big Brothers and Big Sisters, adult offenders, visiting penal institutions.
Dept. 5—Educational and Recreational, including Jewish Communal Centres, Girls' Clubs, Canadianization Work, Summer Camps.
Dept. 6—Personal Service, including Legal and Immigration Aid.
Dept. 7—Administration, including membership budget, new activities survey.

These departments will work in close co-operation with the city's non-Jewish public and private agencies, because most of our activities are often so interwoven with the community activities in general.

These departments will be conducted under an executive head, a board of trustees elected by the membership at large, and an executive committee composed of officers of the Federation and of heads of the departments. Under such arrangements we can concentrate and co-ordinate all our activities.

We are glad to state that in a small way we have been successful in carrying out this plan, but before we can bring about a real re-organization, we must receive the full co-operation of all the existing agencies engaged in Jewish work and we must also have a much larger budget.

The Present Situation

The Jewish people the world over have from time immemorial cared for their own poor. It is the duty of the Toronto Jewry to live up to this noble tradition. The responsibility of looking after our own poor rests with every thinking Jewish man and woman of the City of Toronto.

The Federation was organized about five years ago by men and women of great foresight and forethought. It was the hope and aspiration of the leaders to enlist the support of every one who is able to subscribe and co-operate. This has not yet been realized. The problem presents itself how can we get more support for our work? In this connection, I wish to present another important problem. According to arrangements with the House of Industry and the City Welfare, the Federation has been receiving an annual

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grant from the city of $1,400 for our outdoor relief. Owing to the emergency of last winter, we received $2,500 for 1922. In lieu of this yearly grant, all Jewish applicants for outdoor relief at the House of Industry and the City Welfare are referred back to the Federation. In other words, because of this nominal grant, the Federation assumes all responsibility of looking after all poor Jewish families in the city. It is here that the problem arises, "Shall we continue with this arrangement, or shall we refer our poor to the House of Industry for relief?" We cannot continue to assume proper responsibility for our poor with the nominal city grant and with the small income of the Federation. We must either refer our poor to the city, or we must devise ways and means to increase our income. We cannot permit our poor to suffer. We have not the means to look after them properly. The Federation has at present a prospective income of about $45,000 a year, when our minimum needs are at least $80,000.

The time has come when the Jewish community must definitely, once and for all, express itself one way or the other. It must either say, "We will look after our own poor," or, "We will not look after our poor." If we are to keep up our traditions of looking after our poor, our answer will be in the affirmative; if not, the answer will be in the negative; but an answer there must be. We owe this to the orphan, the widow, the sick, the aged and those who are in dire distress.

We have tried to show in the beginning of our report why we need special Jewish organizations. It is not because we want to separate ourselves from the community, as we are often being accused, but because we have always felt that it is our duty to look after our own poor, especially our immigrant poor. Are we prepared to do so?

Realizing the situation as I do, I would strongly recommend calling a conference immediately of representative Jews to present these facts to them and let them decide on ways and means to put the Federation on a sound basis. We cannot always tell our Institutions to wait for their monthly cheques, because these Institutions must be maintained. When we have applicants for relief, they must be helped immediately. The sick, the aged, the mother with small children who have no credit with banks and stores, cannot wait. They are human; they must have food and warm homes in the winter. If the conference will answer that we must assume the responsibility of our poor, we should immediately organize a large campaign to secure at least 2,500 new members for the Federation. Toronto Jewry, with a population of 40,000, should be able to look after its poor. We trust that this conference will be called immediately, and that it will bring the deserved results. We need a stronger and larger Federation.

Organized philanthropy has done more to enlighten the public to its needs, and to bring about social legislation than any other agency. Federation is the concentration of an entire community in an organized effort for charitable and philanthropic endeavor, for the general good and benefit of all. It does away with duplication and waste, and brings to the beneficiary of charity the full measure of the community's support.

L'SHONO TOVO

We have a number of Jews in every community who go to "shul" and buy a "mitzvah" (an "Aliah") on Rosh Hashonah or Yom Kippur, for which they will pay a hundred dollars or more, but who will contribute very little or nothing to worthy charitable institutions. Let us remind them of the words of the great prophets. ISAIAH:

"Your new moons and your appointed feasts my soul hateth; they are become a burden to me; I am weary to bear them.

And when ye spread forth your hands, I will withdraw mine eyes from you; yea, when ye make ever so many prayers, I will not hear; your hands are full of blood.

Wash yourselves, make yourselves clean, put away the evil of your deeds from before mine eyes; cease to do evil.

Learn to do well, seek for justice, relieve the oppressed, do justice to the fatherless, plead for the widow."

MICAH:

"Will the Lord be pleased with thousands of rams, or with myriads of streams of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

"He hath told thee, O man, what is good; and what the Lord doth require of thee; (nothing) but to do justice, and to love kindness, and to walk humbly with thy God."

(To be concluded in a forthcoming issue)

The Sosnowitz Jews are living in constant dread of fresh pogroms. The local Polish newspapers are agitating openly for wholesale pogroms, and the local authorities have taken no steps to curb this propaganda. Dr. Perlman and S. Weiss, the representatives of the local Jews, have appealed to the Minister of the Interior for protection.

Jewish manufacturers of Bialystok have organized a joint stock association named "Taasivah," to aid in the industrial revival of Palestine. A large transport of machinery to commence operations of a large spinning and weaving factory has already been dispatched to Palestine by this association.

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The Stage and the Jew

By JACK LAIT

"On both sides of the American footlights, the Jew is the predominant factor," writes Mr. Lait in "The Sentinel." "The theater brings this about because it combines essentially the two guiding faculties of the race, money-making and art.

"If Henry Ford's hirelings were reporting the above, they would, as they have already done, hold it up as a menace and a sham. The truth is that the Jew is the most daring theatrical speculator, the most artistic theatrical producer, the most effective stage entertainer and the most sincere stage uplifter.

"We have but to name David Belasco, Charles Frohman, Adolph Zukor, and Morris Gest as prototypes of unselfish inspirations to stage ideals. None of these men is wealthy as wealth goes, and each of them could be if he wanted to lower his standards. In their wake follows Marcus Loew, usually regarded as essentially acquisitive, who plunges more than a million behind 'The Four Horsemen of the Apocalypse,' instead of investing it in 'Bertha, the Sewing Machine Girl'; William Fox is aiming in the same direction. The Shuberts, who are the money kings of the 'legitimate,' and who share with many Christian brethren the dubious honor of producing naughty 'revues,' this season sent on tour three Shakespearean companies, 'The Prince and the Pauper,' 'The Beggar's Opera,' several grand opera organizations, a Gilbert and Sullivan revival and 'Erminie.' William Morris has 'stuck' to Harry Lauder, the most wholesome of all entertainers, and managed concert tours of Joseph Hislop and the like, when he refused $100,000 a year to operate a vaudeville agency.

"For boldness in speculation, Gest's history need not be detailed to make it serve as a flaming example. Gest could be a multi-millionaire if he wanted to devote his genius and courage to musical comedy. Martin Beck, builder of the Orpheum circuit, rarely sees an act in his own houses, but each year personally manages such interludes as Sarah Bernhardt, the Morgan Dancers, Eames, and chamber music turns in vaudeville, and he is the same man who has run a few hundred dollars into a few millions in twenty years. Daniel Frohman retired from profitable and commendable theatrical producing entirely to give himself over to the Actors' Fund of America. William Harris re-entered producing to present 'Abraham Lincoln.'

"In the author's division, the Semitic division is represented by such as Montague Glass, Fannie Hurst, Jules Eckert Goodman, Max Marcin, Samuel Shipman, Clara Lipman, Herbert Kaufman, S. Jay Kaufman, George S. Kaufman, Aaron Hoffman, Frank Mandel, David Belasco, Irving Berlin, and your not so very humble servant.

"The three Kaufmans present a study for the analysa. In no way related, these three men all bear the name which is typical of the Jew, meaning, of course, 'merchant.' Herbert Kaufman is a sizzling star, editor of McClure's, poet, screen philosopher and playwright; S. Jay Kaufman is the leading paragrapher of New York, officiating daily in the 'Globe,' author of some of vaudeville's finest sketches, and scenario compounder de luxe; George S. Kaufman is dramatic editor of the 'New York Times,' author of 'Dulcy' and several other commendable plays. All are Jews. None has lived up to or down to his name.

"Among the celebrities on the boards, the variety is as broad as the scope of the stage is broad, revealing the breadth of talent and personality sprinkled through the Hebrews in America, but revealing it in sensational relief because of the numbers as compared to the percentage of Jewish population.

"Leaving out operatic and other strictly musical fields, and confining the resume to the standardized branches of the regular commercial theater, we find among the stars and notables in their respective divisions the following:

"Dramatic—David Warfield, Louis Mann, Francine Larrimore, George Sidney, Barney Bernard, Sam Bernard, Robert Warwick, Alexander Carr, Janet Beecher, Olive Wyndham (her sister), Ben Ami, Bertha Kalisch, Mme. Nazimova, Bertha Mann, Arthur Ashley, Elaine Hammerstein and Fania Marooff.

"Musical Comedy—Al Jolson, Lew Fields, Joe Webber, Adele Rowland, Ethel Levy, Ed Wynn, Nan Halperin, Eddie Cantor, Howard Brothers, Nora Bayes, Al Herman, Lou Holtz, Al Shean, Jess Dandy, Ben Welch, Fannie Brice, Al Wholman, Vivian Segal, Natalie Alt, Lillian Rosedale, Phil Baker, Dolly Sisters, Felix Adler, Rita Gould, and Fanchon and Marco.

"Vaudeville—Sophie Tucker, Anna Chandler, Belle Baker, Rae Samuels, Lillian Shaw, Jack Rose, Harry Cooper, Harry Fox, Beatrice Curtis (daughter of Anna Chandler), Herman Timberg, Marx Brothers, Georgie Jessel, Julius Tannen, L. Wolfe Gilbert, Phil Baker, Anatol Friedland, Saranoff, Milt Collins, Nate Lipzig, Al Shayne, Ivan Bankoff, Sidney Phillips, Mike Bernard, Julian Rose, Ben Bernie, Walter Leopold, Juliet, Jack Trainor, Leo Greenwood and Bert Levy.

"The greatest star in the legitimate is Warfield; the greatest star in musical comedy is Jolson; the greatest star in vaudeville is Sophie Tucker.

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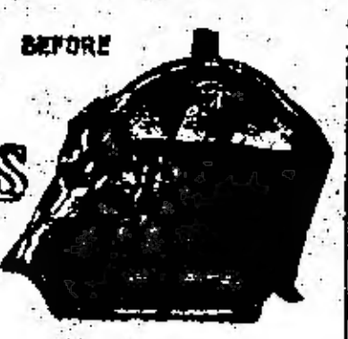

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"This proves to the Jew what he little suspects, unless he views this monopoly of leaders face to face; that the Jew is popular. Christians are in the overwhelming majority in this and every other country. When folks give up their money, leave their warm firesides, travel to theaters, applaud and demand encores, they evidence spontaneously and indisputably enthusiastic affection and admiration. These are more freely given to Jewish performers than to players of any other race. If there is one place on earth in which one person may snub another, it is in the theater, where patrons can cut performers. The fact that most patrons shower their favor on Jew openly and free-handedly indicates beyond dispute that the old impression which holds that a Jew is powerful only 'behind the guns,' where he can sink his personality and wield his cunning, is to-day a myth.

"Flo Ziegfield, presenter of 'class' in musical shows, has for years affected a prejudice against Jewish girls in his choruses, 'turning down' applicants of noticeably Semitic features. But he has, year after year, employed Miss Brice, and he has featured in his beauty ensembles Gladys Feldman, a Chicago girl of Jewish parentage; one season he displayed her as the typical Ziegfield girl. This shows that Jewish managers are not alone promoters of Jewish talent and charms on the stage.

"Ben Ami was rescued from the Yiddish stage and starred on Broadway by Arthur Hopkins. Neither Bertha Kalisch nor Nazimova was introduced to the English-speaking theater by a Jew. Nan Halperin was elevated from obscurity by E. F. Albee and John J. Murdock.

"Jewish players appear to be equally successful when portraying Jewish characters or other types of roles. In 'Friendly Enemies,' Louis Mann and Sam Bernard, both Jews, carried with eminent results both sides of the world war issue, one as a German and one as an American; such luminaries as Adele Rowland, Robert Warwick, Francine Larrimore and Nora Bayes, easily register romance to mixed audiences. Miss Larrimore, a niece of Jacob Adler, the Yiddish actor, is at present playing the smartest girl role in New York, in one of New York's foremost hits.

"If there is an entertainer on the boards who may be called typically American, Sophie Tucker may claim to be so elected. She has been sui generis to 'ragtime,' syncopation, 'jaz' and the floating song fashions, and has created vogues in ballads and national music.

"Ethel Levy, undisguised, a Jewess and proud of it, although the wife of a famous Gentile or two, carried American theatricals to enormous triumphs not only in England, but in effete France, where all Paris has been at her feet for two decades.

"The world has, indeed, had plenty of opportunity to throw stones at the Jew, were it so disposed, across the footlights.

"That it has adopted and hugged to its bosom every product of the race who radiated talent, beauty, individuality or specialized ability, is perhaps the most resounding answer to the still sneaking suspicion among the more timid Hebrews that a general prejudice—latent but existent—survives."

POLISH JEWS FEAR LEST ANTI-SEMITES LOSE ELECTION

Warsaw (J. P. A.) Among the Jews of Poland, there has spread the belief and fear that if, during the coming Seim elections, the National Democrats (an anti-Semitic party), lose their present majority—and it seems likely that such will be the result—there will result an intensified pogrom agitation, the consequences of which are regarded with serious concern.

It is a certainty that the pre-election campaign will afford ample opportunity and pretext for pseudo-patriotic excesses and anti-Jewish demonstrations. So it is expected, will there be pogroms whether the anti-Semites win or lose. In the latter case, however, the pogroms are expected to be bloodier and more atrocious.

RUSSIAN MONARCHISTS CONFER ON NEW "CZAR"

Berlin (J. P. A.)—Russian monarchists in Europe are to hold a conference at Wiesbaden, Germany, to consider the manifesto of Prince Carviol, claiming that he is the lawful heir to the throne of Russia.

This pronouncement of the prince, who now resides at Paris, has served to revive the fast-fading hopes and efforts of the remaining Russian monarchists and intriguers, now scattered throughout Europe.

UKRAINIAN POLES DEMAND INDEMNITY FROM PETLURA AND MACHNO

Lemberg (J. P. A.)—Polish refugees from Ukraine, who suffered damages at the hands of the Petlura and Machno bands, are now demanding that the Polish government place these two leaders, who are now in Poland, on trial and collect from them all the damages inflicted by their bands upon Polish nationals.

Another Hebrew gymnasie was opened this year in the city of Wilkomir, Latvia. All the seven classes of the school are in full operation, with a satisfactory enrollment of students.

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Abyssinia's Lost Tribe

Falashas May Be Descendants of Jews Who Followed Queen of Sheba

Whether the first Jews were taken to Abyssinia by the Queen of Sheba when she returned from her visit to Jerusalem and to King Solomon is still an obscure point with historians. According to an Ethiopian chronicle a son, whose father was Solomon, was born to the Queen soon after her return. This boy, it was said, became the founder of the royal dynasty of Abyssinia. That the Queen of Sheba brought back to her native land a large number of Hebrews, such as scholars and artisans, is not improbable, and it is thought that the mulatto Jew, of Abyssinia, commonly called Falasha, is the descendant of those early immigrants.

Although the present Falashas speak the language of the country in which they live, they still maintain many of the old Jewish customs, with all the rites and ceremonials of Bible times. They know nothing, however, of that which after the fall of Jerusalem in 70 C.E. became part and parcel of the religious life of the Jews. Dr. Jacques Faitlovitch, who has been working among them for the last eighteen years, has recently returned from Abyssinia.

"The great need now is schools," he said. "Of the 50,000 Falashas in Abyssinia, only about 50 per cent. read. There are no native schools. The priest in each community gives what little instruction he can. There are no differences of religion and no class distinction in these communities. The family life of the Falasha is dignified, patriarchal and noble. The contrast between their life and other Abyssinians is striking. Where polygamy flourishes and in a country where even Europeans are apt to lower their moral code, the Falasha remains a model of propriety. He follows strictly his religion and the beliefs of his race.

"The Falasha woman is superior to her native sister in morals, hygiene, welfare and character. She is emancipated in a sensible and moderate way. She does not go out veiled like the Moslem women nor is she confined to the house like the Christian women. These women take part in public meetings, assist their husbands with their work and are in every way the equals of the men. Pottery making is one of their chief industries. The Falashas are strict monogamists.

"Unlike Jewish communities elsewhere, the Falashas have no "rich Jews" among them. Whenever one of them exhibits such skill in trading and in saving that he accumulates more than the average of goods—which is very low—the nearest local chieftan descends upon him and despoils him. Such men as might have arisen, able to elevate themselves and help their fellows, have been beaten down and compelled to submit to the whims of rulers.

"Young people marry at the age of 18 to 20 years, and there are no bachelors. Owing to continual disturbances in the communities, the majority of the new generation is reared without any instruction at all, not even the most elementary, and they can scarcely understand the prayers which they recite."

According to Dr. Faitlovitch the Falashas are skilled in oratory and have a much higher type of intelligence than other Abyssinians. It has been said by travelers that these people speak a dialect of their own, but this is not true. They speak the language of the region in which they dwell. Communities of Falashas are sprinkled all over Abyssinia.

For a bullet or a piece of salt travellers may obtain almost any Falasha treasure. To these people salt, sugar, candy or any other form of sweetmeats is practically unknown. They prize sugar highly when able to obtain it, and according to Dr. Faitlovitch are apt to consider it medicine and only eat it in case of illness. Their food is of the simplest, usually bread made out of coarse native grain, and beans mixed with a pepper sauce. Meat is only eaten on feast days. A special Sabbath bread is prepared of a finer quality, the ingredients contributed by all the members of the

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community. Mead and beer of barley or oats is the only fermented drink.

Hedges surround their villages and no strangers are permitted to enter. All business relations are carried on outside the precincts. Their houses are round, built of wood or stone, with straw roof. The only opening is the door and there are no chimneys—the smoke from the fireplace passing through the crack in the thatched roof. Furniture is of the simplest, chairs with strips of leather interlaced forming the seat. Tabourets are made of wood. The bed is raised a few inches from the floor and has a straw mattress. A block of wood serves as a pillow.

Most of these colonies are six weeks from the coast by mule-back, and there is no other means of communication. A railroad connects the coast with the capital, Adis Ababa. This town is practically in the centre of Abyssinia and has a population of 50,000. Legations are maintained there by Great Britain, France, Italy and a Consulate General by the United States. Before the war both Germany and Russia also had representatives. It was estimated at the outbreak of the war in 1914 that there were about $25,000,000 in the country, much of it in the hands of the big chiefs. The Maria Theresa silver dollar is the currency of the country and worth about 50 cents in our money.

Dr. Faitlovitch is chiefly interested in educational work among the Falashas and is here to enlist the sympathy and assistance of American Jews and others who understand the problems of this small minority, but he is also interested in trade development in that part of the world. In this country of six to eight million inhabitants, largely illiterate, and unskilled in resourceful management, there is said to be a big field for American capital and trade. America is, according to this scholar, a magic word even in far-off Abyssinia, the only independent state in that part of the world. Thousands of acres, which would lend themselves to agricultural development, are lying idle. Hides and skins are one of the big exports, but could be greatly increased.

It is hoped by those interested in the Falashas to form a society in America which will take the place of the former European organization that helped rescue these people from absorption by inferior tribes. Their schools, which were destroyed by the Dervishes of the Soudan in 1888, should be replaced in order to help them develop along modern lines.—"New York Times."

Budapest.—The Minister of Education has introduced a bill in Parliament whereby Hungarian Jews who study abroad shall be permitted to practice their profession in Hungary only to the extent of the percentage quota now obtaining in the case of Jewish students in Hungarian universities.

Ground-breaking exercises were held at the new Jewish Hospital, Cincinnati, O., last Sunday to inaugarate the construction of a new wing of the hospital. The building will be seven stories in height, absolutely fireproof, andwill cost $500,000. Three stories will be used by the maternity department and the other four floors will be used for medical and surgical cases. The new wing will increase the hospital's capacity by 250 beds.

Miss Celia Spalter, a graduate of the Hartford (Conn.) public high school in 1920, has won a Franco-American exchanged scholarship to study in France for a year. She had been at Smith for the past two years, where she won an entrance prize for the present examination under the old plan.

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Across the Counter

Continued from page 8

feel terrible if I married a shicksa—but if I came home with a nice Jewish girl like you, she'd be tickled to death. I ain't got much to offer you, you understand, but if you think it over—" His voice had grown pleading, he leaned over the counter and caught one of her unwilling hands. "You say you're not well and the work's too hard for you; I can see it. I can give you a grand home and you'll love it out west—big and free and nothing to do but rest and get strong. I know you can't care about me all of a sudden—but if you tried to get used to the idea—after we got to know each other a little better," he pleaded vaguely.

She caught at the suggestion. "Yes—we have to know each other better," she agreed. "I'll tell Mr. Cohen when he comes in that I must have to-morrow night off. You can call for me at six and we'll go out for supper and—and a vaudeville. And then we can talk things over."

"You're talking sense now," he jubilated.

"But would you mind going now? Mamie Cohen may be in any minute and if she sees I've got company she'll ask me a dozen questions. You understand?"

"Sure—you don't need to write it out for me! Say," picking up the card, "if I didn't almost forget this here gadget. I'll mail it right off and the old lady will be tickled to death. And she'll never get over it if I write her around Rosh Hashonah that I'm keeping company with a nice Jewish girl in New York. Well, to-morrow at six," and again he caught her hand.

"At six tomorrow," she repeated with her inscrutable slow smile.

Left alone, she stood very still behind the stationery counter, her elbows leaning upon the showcase. Around her sensitive mouth played a smile that was half grim, half tender. But it vanished as the little bell above the door tinkled and a young man entered, a young man very correct in dress and manner, with cold eyes that brightened as they surveyed the girl across the counter.

"Ready for lunch, Claire?" he asked.

"As soon as that little fiend of a Mamie Cohen comes to relieve me; she gets later every day and I'm half starved."

"Its about time you quit the job, anyhow, dear. Working all hours and sitting up until morning after you get home, writing up your notes. Even if you are an emancipated wife, I've got something to say and I'm going to make you take a vacation. You've soaked in enough 'atmosphere' for your new novel and if you want we'll go west for a good long change until you feel rested enough to write it? Want to?

She leaned her blonde head against his shoulder. "I am awfully used up, Frank. I'll never write another novel with a ghetto background if it means I'll have to hang around here six months to get the right feeling for my characters and work up my dialogue. I'm sick of the place."

"Good!" declared Frank. "Then you'll tell friend Cohen the end of the week that you'll leave him."

"No—I'll leave this afternoon. I'd rather not be here to-morrow night."

"Why—?"

"Oh, just because." Again her inscrutable smile.

"Well, he won't miss you next week anyhow, because he'll have to close up on account of their holiday."

"Oh, yes—what do they call it?—Rosh Hashonah. Well, I hope he'll have a happy New Year and sell lots of cards. I just sold one to a poor devil of a sailor—the lonesome-for-home-and-mother kind, you know. Awfully good character study but he bored me to death; I thought I'd never get rid of him before you got here and gave everything away.

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MADAM GORKY IGNORED BY SOVIETS

Revel (J. P. A.)—Mrs. Peshkova, wife of the well known writer, Maxim Gorky, made inquiries of the Soviet government as to the whereabouts of the condemned Social Revolutionaries, recently tried in Moscow. This request for information was ignored, notwithstanding the fact that Miss Peshkova is president of the Polish Red Cross, and was therefore within her rights in seeking the information.

A great number of the intelligentsia of Petrograd have been deported to Orenberg, as enemies of the Soviet government.

FEW THEFTS ON RUSSIAN RAILWAYS

Warsaw (J. P. A.)—An official bulletin of the Polish Ministry of Commerce encourages commercial and economic relations with Russia, by calling attention to the security of property on Russian railways. Few instances of theft of goods in transit occur, and insurance premiums are, therefore, only 2 per cent. of the merchandise value.

EDITS MAGAZINES IN THREE LANGUAGES

Cairo (J.P. A.)—An Arabian weekly, named "Israel," devoted to Jewish-Zionist interests, has made its initial appearance, under the direction of Albert Moozri.

This same Mr. Moozri is now editing two other weeklies in Hebrew and in French, all representing the tendencies and interests of Zionism.

YIDDISH PROHIBITED IN DVINSK

Riga (J. P. A.)—The municipal authorities of Dvinsk have prohibited the use of Yiddish at public meetings.

The Jewish deputies of parliament protested against this arbitrary ukase, and the Latvian Minister of the Interior issued orders countermanding all such local ordinances.

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Dominion Correspondence

MONTREAL

The formal dedication of the New Shaar Hashomayim Synagog at the corner of Côté St. Antoine Road and Kensington Ave., took place last Sunday afternoon at 3 o'clock. The auditorium, which seats 15,000 worshippers, was crowded, and hundreds were turned away for lack of seating capacity.

The new synagog is an imposing structure, declared to be the finest synagog of any orthodox Jewish congregation on this continent, and is one of the finest in the world. It is cathedral-like in its proportions, built of gray vitrified brick and sandstone, and capped by a series of small Moorish cupolas. There are neither side galleries nor pillars in the auditorium—two large loges raised about two feet from the floor and situated one on either side are reserved for the ladies—and replace the galleries characteristic of most orthodox synagogs.

The dedication service was most impressive. As the elders of the congregation, carrying the Scrolls of the Law, and accompanied by Rabbi and Cantor, entered the auditorium, the congregation rose and the choir greeted the procession with the words, "Blessed be he that cometh in the name of the Lord; we bless you out of the House of the Lord." The fourteen elders moved forward, bestowing the Scrolls upon fourteen younger members of the congregation. The choral music was very fine. One of the most beautiful moments was when the children of the Religious School placed their floral tributes of love and respect upon the Scrolls of the Law, to the chanting of the hidden choir.

The service consisted of the lighting of the Perpetual Lamp, the dedication prayer by Rev. Dr. Herman Abramovitz., several psalms by the Cantor and the choir, the dedication address by the Rabbi, a prayer for the Royal Family, a prayer for the congregation, and a concluding prayer by Rabbi H. Cohen.

In addition to the tremendous auditorium, which is really the synagog, the building has many of the features of a modern community centre. There is a large reception hall, which can hold 600 people; a dozen or more school rooms for the religious classes, a salon for the Ladies' Auxiliary, and other rooms of a like nature.

The history of the Shaar Hashomayim Congregation, which is now culminating in the dedication of its new Westmount edifice, dates from 1846, when a charter was granted, incorporating the "Congregation of English, German and Polish Jews." Thirteen years later the corner-stone of its first synagog was laid on a plot of land situated on St. Constant Street, now called Cadieux Street, and below Lagauchetière Street.

The congregation gradually increased in numbers and importance as a result of the rapid growth of the Jewish population in Montreal, so that it soon outgrew the St. Constant Street quarters. It was therefore decided to dispose of the St. Constant Street property and acquire a larger house of worship, situated in a more favorable location. Overtures were made to the Spanish and Portuguese Synagog, with a view to uniting the two congregations and building a new and common place of worship. This scheme never materialized.

In 1885 newer and more spacious premises were procured and the corner-stone of the McGill College Avenue Synagog, which has served as the home of the congregation until this year, was laid amid great enthusiasm. Several of the living members of the congregation have a vivid recollection of the scene.

In the progress and development of the synagog, the late Lazarus Cohen is regarded by the congregation as having been a very great factor. He held the office of president on several occasions, his final term in that capacity being terminated only by his death in 1914. The present new synagog was one of his dreams, which, however, he was not permitted to realize.

On the death of Mr. Cohen, the leadership of the congregation was bestowed upon his son, Lyon Cohen, who had already occupied the position of president during his father's lifetime, and who occupies that position at the present time. Dr. Herman Abramowitz became Rabbi of the congregation in 1902.

When the synagog on McGill College Avenue was first built, the total number of Jews in Montreal did not exceed five thousand. To-day, with the estimated Jewish population over sixty thousand, the congregation is very much larger, and its needs have grown correspondingly. Not only was suitable accommodation for the increasing membership needed, but it was felt also that the location of the old Synagog was no longer convenient, as the centre of population had shifted considerably westward. Accordingly plans were set on foot by the late Lazarus Cohen for the erecting of a new House of Worship. Land for this purpose was acquired at the corner of St. Luke Street and Atwater Avenue, but the locality was not considered quite satisfactory and the land was returned. The great war intervened and put a stop to further activities along these lines for some time.

With the coming of peace, renewed efforts were made in the direction of a new synagog. Promises of liberal subscriptions were received, and a splendidly located site was finally procured in June, 1920, at the corner of Côté St. Antoine Road and Kensington Avenue, just a stone's throw from Westmount Park.

On November 10, 1921, the corner-stone of the new synagog was laid by the president, Lyon Cohen.

The Shaar Hashomayim congregation is hoping to make its new edifice a Jewish community centre, which will serve to house all organizations and activities which have grown out of its congregational life. These include a Women's Auxiliary, the Religious or Sunday School, the Hebrew School, the Young People's Society, Post-Graduate Study Circles, Boy Scout and Girl Guide troops and others.

The present officers of the congregation are: Lyon Cohen, president; T. Glickman, vice-president; A. L. Gittleson, treasurer; M. J. Heillig, honorary secretary; trustees: M. A. Vineberg (the only living ex-president), F. Ship, N. Silver, Joseph Levinson, Sr., Jacob Kellert, A. Lesser, William Levy, A. Rudolph. Rev. Dr. H. Abramowitz is Rabbi of the congregation.

Mebbe it's because we disremember what happened last year, but it seems to us that dances are coming very fast and furious this fall. The Maccabæan Zionists are holding their annual dance on September 24, at Stanley Hall. Proceeds for the Jewish National Fund, of course!

The Musical and Dramatic Club of the Local Council of Jewish Women are planning to have a very active year. Miss Evelyn Shapiro is in charge of the program for the opening meeting, which will take place at the home of Mrs. Alan Hart some time in October.

In connection with the Peretz Schule 10-day drive for members and funds, a tea was held in the Vice-regal Suite of the Ritz-Carlton Hotel on Thursday, September 14. Mrs. Lyon W. Jacobs, Mrs. Ortenberg, Mrs. Howard Robinson and Mrs. Lazarus were hostesses for the afternoon. Mrs. Lyon W.

Continued on page 61

Gurney

BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR.

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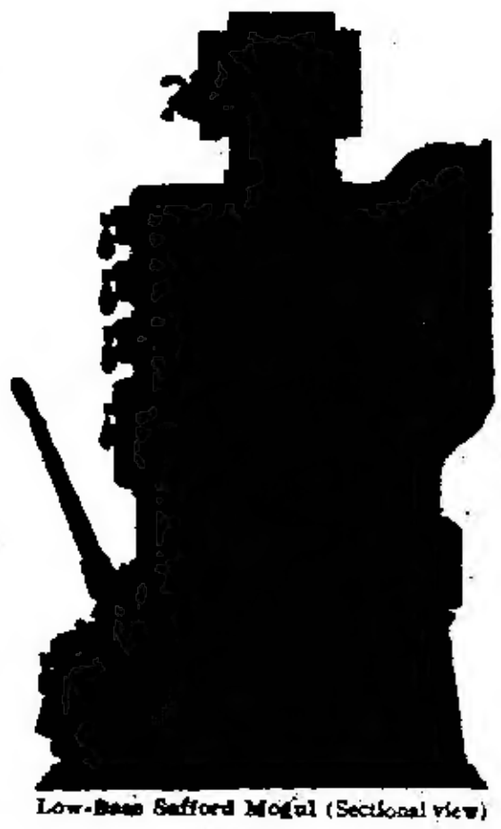
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Cultural Zionism

Continued from page 7

Zionism, which first appeared in Western Europe as a reaction to Antisemitism, could never have endured and developed into the vast movement it has now become. Reactions are usually short-lived. It was the contact of this reaction with the old, indigenous thought, movements and motives of the Jewish spirit that gave it enduring life. Or to avail ourselves of the services of a simile, we might compare Herzlian Zionism to a barque launched by that great leader on the ocean of Jewish cultural and spiritual forces. Happily, before it was too late, the barque was manned by men who knew the sea and has been steered into prosperous harbors. Political Zionism, borne on the broad back of this sea, has vindicated itself and achieved a public recognition of its programme and an opportunity for its realization. We say opportunity advisedly and imply the readily admitted fact that our task is far from completion. In fact, it would not be too disparaging to say that all the work that has been done so far was only a preparation; a perquisite of the task still awaiting us. How now shall we approach it and what are the conditions on which its success depends?

Our question is not about the agency that is to be entrusted with this greater task. Whether it will be the Zionist Organization or the World Jewish Congress which it will call into being does not concern us here. That is a question of method and administrative policy. In the last analysis, however, it is the Jewish people upon whom this duty rests and, conditions in the world at large excepted, the relation of the Jewish people to this great problem is the sole condition which will determine the course of events.

We believe that the history of Zionism up to the present day, as analyzed in the previous paragraphs, shows that the spiritual and cultural forces have been the most important mainstays of the movement and that in due consequence the weakening of these forces will very seriously influence the progress of Zionist work.

Political Zionism, thanks to the recent events has now become a very practical, prosaic matter, more so than it ever was in the days of Herzl. It has emerged from the world of ideals into the world of actualities and has thereby lost much of its compelling force, its mystery, its romantic elements. Now, more than ever, Political Zionism is greatly in need of that enduring support which it has received from the representatives of Cultural Zionism and from the cultural forces as a whole, and nowhere is this need more urgent than among the Jews of America. For, since the progress of Zionist work depends primarily on the relation of the people to the movement, and since this relation depends on the strength or weakness of the spiritual and cultural forces, it appears that Zionist work cannot prosper in America unless these forces are strengthened and increased.

It is here that the problem of Zionism in America becomes part of the general question of Jewish life on this continent. In order to have a powerful organization for the raising of the vast sums needed in the establishment of Palestine, there must be in America a Jewry that is not divorced from the spiritual and cultural life of our people in Europe, and, what is more important, from the spirit and culture of our long history. In short we need a Jewry that can be recognized as a healthy, strong and vigorous cultural unit.

The practical implications of these cultural requirements are Hebrew schools, academies for young people, dailies and journals for purposes of teaching Hebrew, history, Jewish poetry, ancient and modern, and all branches of culture. It is only by such means that a Renaissance of Jewish Culture can be effected, and it is only such a Renaissance that will make Zionist work in America as progressive, as self-sacrificing, as effective as it really should be in view of the great rewards that are at stake.

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Thus Cultural Zionism, in its widest sense, rises to great importance and the Zionist leaders will do well to support it and strengthen it. In the degree that American Jews become conscious of Jewish culture and tradition, in the degree that they come to love the history of the people, they will come to love the organization that has for its purpose the regeneration and re-establishment of that people and culture.

JEWS BIDDING AT PUBLIC AUCTION FORBIDDEN IN POSEN

Warsaw (J. P. A.)—At a sheriff's execution sale held at Dzialdova, there was made an announcement by the official Polish auctioneer that Jewish bidding was not desirable, and a warning was given at the same time to the Polish bidders that their acting as agents for undisclosed Jewish principals would be severely dealt with.

These announcements were received with great satisfaction by all the Poles present, and they would have staged a violent demonstration against the Jews present, had the latter not made their escape in time.

New York (J. P. A.)—The patients in the tuberculosis sanatorium of the "Workmen's Circle" declared a hunger strike, because the management discharged one of the sanatorium attendants.

After two days' strike, the management reinstated the discharged attendant, and the patients are eating again.

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NEWS FROM ENGLAND

Exclusive Correspondence to *The Canadian Jewish Review*

Islington and Churchill Correspondence—Leave of Absence for Jewish Troops—Continental Notes—Curious Subject in Naval Curriculum.

London, August 18, 1922.

Lord Islington has forwarded to the Colonial Secretary a memorial signed by members of both houses of parliament, urging that the consideration of the Mandate for Palestine by the League of Nations may be postponed. This was sent before the last meeting of the Council of the League of Nations, although it was published only on Friday last. Along with it was published a long letter from Mr. Churchill, dated August 4, in which he acknowledges receipt of the memorial and takes Lord Islington and his friends severely to task for having ventured to send it. In calling to mind the recent vote in the House of Commons upon the Mandate, he says, "By an overwhelming majority confirmed the policy to which His Majesty's Government stands pledged," and suggests that in the circumstances those who have associated themselves with the memorial take a very great responsibility in endeavoring to frustrate the course upon which His Majesty's Government is so definitely embarked. He says in continuation that he has no doubt that the activities of those opposed to the government policy had added sensibly to the government's difficulties in Palestine. There is no doubt that the activities of persons in England opposed to the government policy have added considerably to our difficulties in Palestine. The Arab delegation were got hold of by individual Englishmen and prompted and encouraged to maintain an attitude of uncompromising obstinacy, and in consequence it became impossible to arrive at any satisfactory arrangement with them. "The kind of memorial which you have sent me will be everywhere circulated there as a manifesto, and the Arabs, in their ignorance of British political life, will be encouraged to believe that the government is not supported by parliament in its Palestinian policy, that the House of Commons says one thing and the House of Lords says another, and that the policy may be changed at any moment if a violent effort is made, and local difficulties and expense result. It will not alter the policy of His Majesty's Government. It will encourage false hopes and may easily provoke an outbreak not only against the Jewish colonies in Palestine, but against the British Government." He concludes by saying that, without the power to alter the policy upon which the state has entered, the memorialists will have encouraged the credulous and fanatic elements in Palestine in a vain resistance to it.

It is not surprising, in view of the foregoing statement by Mr. Churchill, that Lord Islington expressed considerable resentment at the lecturing to which he was subjected, and he pointed out every definitely how the government had reversed its declared policy in Egypt, Ireland and in Mesopotamia, and prognosticated that it would do so in Palestine. The correspondence reveals that the continued whittling down process still leaves Lord Islington and his friends both in this country and in Palestine bitterly hostile. The conclusion generally accepted here is that there would have been little of the trouble that has ensued in Palestine but for the weak attitude of the government, which, as I have noted from time to time, it so vainly pretends has been a firm one. The most strange thing in the correspondence is the fact that, as in the memorial itself, except in one sentence, by oblique reference to the Balfour Declaration, there is no mention made of the Jewish National Home as part of the government's policy. The omission looks as if in the much-talked-about policy which the government is to pursue, the Jewish element is indeed an utterly negligible quantity.

* * *

The War Office announces that, so far as the exigencies of the service permit, leave of absence will be granted to soldiers of the Jewish persuasion who may be desirous of observing the following sacred festivals: New Year, September 23 and 24, men to reach home by 17 hours on September 22; Feast of the Day of Atonement, October 2, men to reach home by 16 hours on October 1; Feast of Tabernacles, October 7 and 8, men to reach home by 17 hours on October 6.

* * *

Latest advices from the Continent state that Prof. Novak, the new Polish prime minister, has received a Jewish deputation which drew his attention to the abnormal position of the Jews in the annexed Polish territories and to the oppressive measures taken against Jewish schools and artisans' societies. According to this note, the premier promised to examine carefully the various points which the deputation raised and, in fact, he has already incurred the displeasure of the anti-Semitic press, which accuses him of having promised concessions to the Jews.

* * *

The Jews of Gnesen (Poland) have received anonymous letters threatening them with death unless they leave the town. The Minister of the Interior has promised to adopt precautionary measures to prevent any violence.

* * *

A note from Lithuania says that Dr. M. Soloveitchik, Minister of Jewish Affairs, has left Lithuania on three months' leave of absence. For the first time an acting minister has been appointed, the post being filled by Dr. Julius Brutzkus. It is believed that this is a preliminary to the resignation of his post by Dr. Soloveitchik, who desires to devote himself entirely to his duties as a member of the world's Zionist Executive. In this case, Dr. Brutzkus is expected to succeed to the vacant post.

* * *

News from Russia says that among the social revolutionaries sentenced to death at Moscow are the Jewish leaders, Messrs. Gotz, Gerstein, Gendelman and Ratner. Rabbi Borischansky of Homel, who has been on trial before the revolutionary tribunal for opposing the action of the Soviet authorities in closing down the Chedarim, has been sentenced to three years' imprisonment.

* * *

In the Royal Navy, part of the curriculum for officers is the delivery of a lecture on some non-technical subject. Recently an officer specializing on a man-of-war in gunnery was allotted this remarkable theme: "The appointment of many persons holding the Jewish faith, to important offices in the British Empire, has been adversely commented upon. Discuss the rights and wrongs." How the contemplation of the firing of Jews from important offices in the British Empire is going to help gunners to shoot effectively, it must be confessed, is a puzzle. But, it is significant of much when those responsible should regard the subject as worth a moment's consideration, not to say a lecture. It has come to something when questions propounded by anti-Semites for anti-Semitic purposes are adopted in the service as an item in its training.

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Dominion Correspondence

Continued from page 58

Jacobs, who presided, explained briefly the nature of the campaign, and called upon Mr. Nat. Jacobs, who outlined the work that is being done by the Peretz Schule. Mr. Maurice Hart in a short address drove home the importance of supporting such an institution. Mrs. Rae Wechsler, of the Y.W.H.A., made an appeal for contributions to the ladies present, and over $100 was then and there collected. An excellent program was provided for the afternoon. Miss Riva Rudie, a graduate of the Peretz Schule, spoke in Yiddish—a Yiddish so beautiful and so unlike the awful jargon that we ourselves try to speak, that all were impressed by the good work of the Schule. Miss Elizabeth Hertz, accompanied by Mrs. Dickstein, rendered two vocal solos most charmingly.

Miss Edith Ziff, accompanied by Miss Sylvia Bramson, danced an Oriental dance.

Mr. and Mrs. I. M. Lande entertained in honor of their guest, Miss Regina Plocinsky, of Chicago, on the evening of September 17. Among those present were Misses Klineberg, Annie Yellin, Molly London, Bella Lande, Messrs. Ben Yaphe, Sam Yaphe, Al Raginsky, Klineberg, Harry Coveler, Dr. Joseph Lande, and Dr. Nathan Lande. Miss Plocinsky, who is connected with the Chicago Dramatic Club, rendered several readings from Shakespeare.

Miss Bessie Eccenburg is spending Rosh Hashonah in Sherbrooke with her parents.

Among those who entertained for Miss Helena Rothschild, whose marriage to Mr. Joe Isch took place this month, were the girls of the Busy Bee Club, who gave her a reception at the Yellow Teapot Inn; Mrs. Richard Pierce, who entertained at an aluminum shower; and Miss Hazel Cohen, who was hostess at a delightful linen shower.

Mrs. S. W. Mendelsohn has left for a few weeks' trip to New York, Philadelphia and Boston, Mass.

Dr. H. Dover, of Ottawa, spent last week-end in Montreal.

Mr. and Mrs. Adolf Pesner, who spent their honeymoon abroad, have returned to town.

Mr. and Mrs. N. Silver and Miss Yetta Silver, Souvenir Avenue, have returned home from a trip abroad.

OTTAWA

Miss Gertrude Silverman, of Montreal, who has been visiting her aunt, Mrs. Diamond, of this city, has returned home in order to resume her course at the Royal Victoria College.

Mr. Ben Fox, of Toronto, is in town for a few days.

Mrs. W. Shenkman and her daughter Sadie have gone to Montreal to attend the Bar Mitzvah of Mrs. Shenkman's nephew, Master Weiss.

The Y.M.H.A. inaugurated the new season with a dance at the King Edward Institute on Sunday evening. The chaperones for the evening were to have been Mr. and Mrs. Ben Edelson, but owing to the illness of her little son, Mrs. Edelson was prevented from attending. However, Mr. Edelson filled the bill admirably. About one hundred and twenty-five people were present. The committee in charge were Messrs. Gordon Caplan, Dave Bilsky and Harold Pearl. The young ladies who helped with the refreshments were the Misses Fanny Smith, Hilda Kaminsky and Fanny Feller. A most enjoyable evening was spent.

Mrs. Holzman, Mrs. Mendels and Mrs. Harry Freedman have closed their cottages at Britannia and returned to town in time for the holy days.

Last Saturday Master Abe Shenkman, son of Mr. and Mrs. Max Shenkman, became Bar Mitzvah, and read a portion of the Law at the King Edward Avenue synagog.

Mrs. A. Kert and her two daughters, Mrs. Ryan, of Montreal, and Miss Clare Kert, who recently motored to New York, have returned home.

Miss Lessie Caplan, who has been visiting friends in New York City and summer resorts nearby, has returned to town.

Miss Sylvia Dover entertained on Sunday evening last in honor of her guests, the Misses Cala Lecker and Annie Aronson, of Montreal. Dancing was indulged in until the small hours of the morning. Those present were the Misses Sarah and Anna Spector, Blanche Millar, Anne Freedman, Essie Smith, Olive Pullan, Dora Miller, Lily Gorfinkle, Ray Edelstein, Anne Golub, Fanny Zivian, Thelma Dover, Ada Abelson, Mr. and Mrs. I. Zivian, Mr. and Mrs. Sinclair, Mr. and Mrs. Freedman, of Montreal; Mrs. J. M. Nathanson, Mrs. A. Spector, Mrs. D. Dover, Dr. and Mrs. A. Slone, and the Messrs. H., J. and M. Dover, M. Marks, Ben Gould, D. Miller, W. and A. Millar, Michael Freedman, I. Ellenson, Irving Freedman, Kalman Smith, Joe Zbar, M. Hirsch, B. H. Fogle, and Sam Goldberg. The Misses Sylvia and Thelma Dover, Cala Lecker and Ray Edelstein, and Mrs. J. N. Nathanson, looked after the guests.

EDMONTON

Miss Ruth Sugarman and Master Howard Sugarman have returned to their schools in the East after having spent the past two months in the city with their parents, Mr. and Mrs. Wm. Sugarman.

Miss Anne Pinsky, who has been visiting friends in Regina and Saskatoon, has returned to the city.

Miss Evelyne Cristall is in Calgary, the guest of her sister, Mrs. A. Barron, Elbow Park.

On Wednesday afternoon Mrs. Ludan entertained at a theatre party in honor of Mrs. Wm. Sugarman. After the theatre, tea was served in the palm room at the Hudson's Bay.

Master Teddy Cristall left on Friday evening for Urban Military College in Los Angeles.

Mr. and Mrs. Wm. Sugarman left on Thursday evening for Vancouver, where they will remain for a short while.

Last Saturday evening, Miss Pearl Sabetay entertained at the home of her sister, Mrs. L. J. Winder, in the form of a miscellaneous shower in honor of a bride-to-be, Miss Celia Rollinger.

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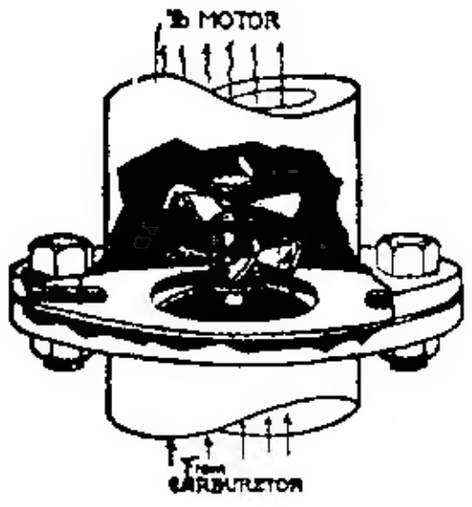

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PERSONALITIES

BY JOSEPH KAYE

(New York Special to *The Canadian Jewish Review*)

We wrote last week the obituary notice of Bernard Bernstein, the Yiddish actor. This item has led us now to the discovery that there is an undertaker who specializes in the final disposition of the Yiddish actors' careers, a gentleman who bears the name of Sigmund Schwartz and whom we may as well title here official undertaker to the Hebrew Actors' Club of New York and America in general.

Sigmund carries on his business on the East Side, and no man is more proud of a record than Sigmund, for from the time of Goldfadden to the present day, Sigmund has buried every prominent actor and playwright of the Yiddish theater, and, as prospects are now, is assured of rendering similar service to the members of the profession who are still present.

Sigmund Schwartz has rejuvenated undertaking in so far as the Jewish field is concerned. We brethren are wont to regard the approach to the hereafter as a serious occurrence, and the exercises attendant on it are cast in a somber mood. Now, Sigmund is convinced that this is all wrong at least for the theatrical profession. The overture, preferably a tuneful march or gay intermezzo, should as logically precede the new play that begins with the end as it is the introduction to the play back of the footlights, so this is what Sigmund has done.

First of all, he retired the unattractive gloomy caskets that other of our undertakers use, and substituted for them caskets with nicely tooled and fluted silver handles. This already made a fine showing as the dear remembered was carried out. Secondly, he brought in the radical but pleasant fashion of flowers, to go with the silver handles; and, thirdly and most brilliant thought of all, he provides police foot and mounted—to grace the event. Of a persuasive character and influential politically, Sigmund has no difficulty in obtaining the consent of the police commissioner for the loan of his men, the numerical strength of which is regulated according to the importance of the deceased and to circumstances. Thus Jacob Kessler, as befitting his standing, has 300 policemen, a brave showing, indeed; Rosa Karp, who had the first public funeral, was presented with 350 police; Jacob Gordin, the great playwright, as the idol of the Jewish populace, was given 800 policemen, which made a most glorious parade; Sholom Aleichem, on the other hand, while also a popular idol, had the misfortune to live in the uptown section of New York, and so could not have more than a beggarly seventy-five police; Louis Zuckerman, one of the first Jewish comedians, had 150 men, not such a princely number, but yet twice as many as Sholom Aleichem could command.

The above list is, of course, but a partial one, for Sigmund Schwartz is a prosperous man. So sure is he of his clientèle that it is said he has on file a list which is checked off as each individual is checked off. In fact, it is related that he had made complete preparations for the ceremony of a prospective client, a widely known actor, only to have his calculations miscarry and a postponement became necessary.

And so Sigmund Schwartz sits daily in his office listening for the echo on the four winds of the pregnant call relayed to the Hebrew Actors' Club: "Call Schwartz!"

* * *

From one pleasant topic to another. We find ourselves pleased to record that Josef Rosenblatt has once more refused the offer of the Chicago Opera Company to sing the role of "Eleazar" in the opera, "La Juive." It is reported that the fee offered was $3,000 a performance. This alluring offer Mr. Rosenblatt refused.

Two or three years ago the newspapers gave much space to a similar story, but with the exception that the contract was for $1,000 a performance. This was publicity that brought the cantor before public notice with a great blare, and since then he can dispense with theatrical offers, his concerts and records paying him much more. Still, it seems a pity not to see the cantor's stalwart figure roulading on the operatic stage and to deprive the critics of such juicy meat.

Incidentally, we might whisper a rumor to the effect that Cantor Rosenblatt's daughter is to become engaged to Benny Leonard, our glorious fistic representative. But this is still a thin rumor. Like us, confine it to a whisper.

* * *

And to link the preceding paragraph with this one, let us relate to you a nice story regarding Benny. When Benny was on his way home from his recent battle with Ever Hammer in Michigan City, a man came lurching into the coach where Benny and his manager, Billy Gibson, were riding, and yelled out raucously:

"Is there a Jew in this car?"

The coach was sparsely occupied, and it was plain that Benny was the only Jew present, but, wishing to avoid a brawl, he remained silent. Receiving no reply, the man went out. Soon after, he appeared again, with his features cast more belligerently, and repeated his query. Again Benny was silent, although he was being nudged into action by Gibson, who wished to relieve the tedium of the journey with some entertainment. For the second time the man went out, but he appeared again, his face viciously red as he bawled:

"Is there a Jew here?"

Benny thought that this was the limit, and jumped up.

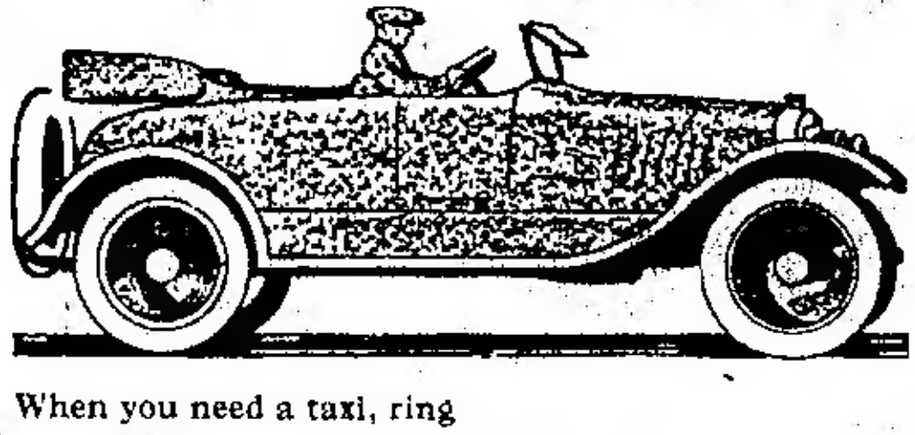
"Say," he yelled in return, "I am a Jew. Well, what about it?"

"Good lad," gasped the stranger, "come along. I have been looking all over the place for some one to complete our 'minyon.'"

Regarding this engagement of Benny's at Michigan City, it is interesting to note that he went into it in a very damaged condition. He had not yet recovered from injuries received in his fight with Lew Tendler about two weeks previously, and the only reason that made him take on the Hammer fight was the fact that he was, technically speaking, almost broke. Though Leonard had coined fortunes in his fighting career, it is current gossip in sporting circles that the money he reserved for himself after providing comfortably for his mother and sister, all went in the direction that so much of the other sport folks' money goes—to the racetrack. As further evidence that Leonard "needs the money," it may be noted that he has postponed his proposed European trip in order to meet Charley White (Anzelowitz) on October 6.

* * *

The international newspaper titbit that James Henri de Rothschild provided recently, may be considered ended. You will remember that a beautiful French young lady had come to New York not long ago and started suit against the young Rothschild for breach of promise. Many columns were devoted to the story for several days, which recounted Rothschild's infatuation or love for the fascinating gentile and his abandonment of her, and everything was to



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the heart's delight of the sob-sisters, save that the young woman refused to be photographed and eluded all camera fiends.

The report now comes from Paris, whither mademoiselle had returned, that her suit has been dropped. So all is well again and our communities are in no danger of being shocked by unseemly revelations.

* * *

Belasco's production of "The Merchant of Venice" is due for opening in November or December. This will be the climax of David Warfield's career, for it is he who will play "Shylock." All his life Warfield has been ambitious to portray Shakespeare's most famous and infamous character, and now Belasco has given him the opportunity to realize this ambition to the most idealistic extent. The Belasco studio is at present in a ferment of preparation. Emissaries from Europe arrive with data and materials, antiques, reproductions, costumes, designs for settings—all to make this production the most impressive one seen. The leading female roles will be taken by Mary Servoss and Julia Adler.

* * *

Maurice Moscovitch, who has been causing a sensation for the past several seasons in London with his Shakespearean and other performances, is now to be seen in a new play at the Apollo Theater, London, "The Torch," by John Knittel. The production will be staged by Theodor Commisarjevsky, who was the director of the celebrated Moscow Art Theater.

* * *

The following is reprinted from the London "Jewish Chronicle":

"A month's hard labor, together with fines of 40 shillings, was well earned by George Whitling, a bookmaker's clerk, of St. Oswald Street, Old Swan, near Liverpool. This gentleman was a passenger on a train proceeding to Liverpool, and when at Preston it was boarded by Mr. Herman Weinstein of Liverpool, together with two other Jews, Whitling at once remarked, 'We want no ——— Jews here!' Mr. Weinstein did not make any reply to this amiable salutation, but with his fellow-Jews went to another carriage and told a guard what had happened. Whitling, however, followed them, and shouted: 'These ——— Jews have never fought for King and country, and they hate Englishmen like poison.' Not content with thus airing this, he proceeded to impress it by punching Mr. Weinstein three times and blackening his eye.

"Warming to his subject, this pattern Englishman then seized Mr. Weinstein by the neck and his nether garments, dropped the carriage-window and attempted to throw him out of the train. Fortunately, both for Mr. Weinstein and his assailant, someone closed the window and pulled the communication cord, thus stopping the train near Wigan. There Whitling was given into custody, and it was found that, although he had been drinking, he well knew what he was doing."

This item has interest for the "Chronicle," because, in its way, it reflects certain English sentiments. But for us the interest is, first, the fracas, for which we have a morbid fondness, and, secondly, the reason why Mr. Weinstein did not reciprocate the punches. One-sided arguments are not deserving of civilized folk.

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A NEW EDITION OF THE TALMUD

That distinguished scholar and Hebraist, Doctor Henry Ford, realizing the need for the further dissemination of Hebrew learning among the benighted Gentiles, has arranged, so we are informed, for a translation of the Talmud into English. It has been suggested by those maliciously inclined, that judging by the worthy Doctor's promiscuous fulminations from time to time in the daily press, that his knowledge of the Talmud is as profound as his knowledge of American History. This, of course, reveals the small mind and the even smaller soul. Why shouldn't one whose heart beats so sympathetically for the human race, and whose bodies and souls are his special business, whose whole life has been consecrated to the welfare of mankind and that devotion expressed in terms of Flivvers and Tractors and Front Page Interviews, why shouldn't such a man whose heart overflows with loving kindness now translate the Talmud so that the world at large may learn its golden truths? Dear Brother Henry, the Evangelist, the Apostle of Love, who even when he talks about the woes of the peoples of the earth, breaks into tears and is scarcely able to articulate and is forced to have himself interpreted through a Press Agent, the whole country should rise up and bless his name for his humanitarian efforts in its behalf. All great leaders of humanity have had their enemies. So why shouldn't this New Prophet who goes about wrapped in a cloak of greenbacks, miserable, poor, hardly able to collect enough money to pay his income tax of some sixty millions of dollars—why, we ask, should not this New Prophet and saviour of the poor, the friend of the oppressed, be treated like all the other prophets of the world with ridicule, contempt and vituperative language. But praise be God that there be loyal disciples like Edison, Senator Hefflin, of Georgia, occasionally Tom Watson, William J. Cameron, E. G. Liebold, Senator Pomerene, of Ohio, and his son Edison, who offer him a helping hand, and stand between him and the sticks and stones of the envious mob.

What marvels has he done for mankind! Children are told when they retire for the night to kneel down and thank God that He gave Ford to America, for without him we would never have been able to point proudly to a Citizen who has a cash balance of almost two hundred millions of dollars and proud of it, by gosh. Neither would we have had a man who paid laborers six or eight dollars a day. And if he had never been born, historians would have been deprived of the opportunity to recite to generations to come the Story of Ford Crossing the Atlantic, a worthy companion to that of Washington Crossing the Delaware. Then, too, all the people of this country should thank God on bended knee that this great Saviour of humanity with his unlimited wealth has devoted so many millions to relieve suffering; that he has erected so many hospitals; that he has created Research Institutes; that he has brought comfort to the sick, the halt, the lame, the sorrowing. What a wonderful man is this who preaches day by day to the great congregation of the United States!

So now to cap the climax of his noble deeds and to render yet further service to the world, he is about to translate the Talmud and we understand that he has spared no expense; he may even go so far as to have Mr. Daniels, who rendered Doctor Ford a splendid service in another campaign just coming to a close, become one of the translators. Of course, the words may be changed here and there in the translation, especially if that Lightning Change Artist, Mr. Cameron, sits in the game. Yes, dear, dear Doctor Henry, good noble soul, what a joy it is to have such a Good Thing to work.—(Jewish Criterion).

POGROM SCARE IN TCHARTKOV

Lemberg (J. P. A.)—The Tchartkov Jews are dreading a new pogrom over the unfortunate accident to Mrs. Rosenkrantz, wife of a Jewish grocer of the city.

A grenade exploded in their grocery store, causing severe injuries to the woman, who is now in the hospital, with but slight prospects for recovery.

The rumor has immediately spread among the Christians that the Jews are secretly storing munitions for use in attacking Christians; and now fear is felt lest the present state of unrest result in a new Jewish pogrom.

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SCHISM IN YOUNG ZIONISTS' RANKS

New York (J. P. A.)—"The Youths of Zion," an organization of but two years' existence in America, has already experienced the inevitable split. The Socialists among them, dissatisfied with the conservative policies of their leaders, seceded and held a conference with 25 delegates and 150 sympathizers present, at which they organized a new party after the pattern of the Socialist "Youths of Zion" in Europe.

JEWISH CONGRESSMAN INSTITUTES INVESTIGATION OF MILITARY HOSPITALS' MISMANAGEMENT

New York (J. P. A.)—Representative Albert Rosdale, Jewish Congressman from New York, has unearthed gross abuses in the U.S. hospital for the treatment of mentally sick war veterans, No. 81, at New York, and has instituted a searching investigation into conditions there obtaining.

TWO THOUSAND CHALUZIM NEAR POLISH BORDER

Lemberg (J. P. A.)—Two thousand Russian converts to the Jewish faith, formerly Sabbatarians, are now in the village of Skoea on-Brudz, near the Polish frontier, seeking permission to pass through Poland on their way to Palestine.

For the present, the Polish government has denied them permission to do so, and their plight is desperate.

Max Coleman, one of the most active members of the Dublin (Ireland) Jewish Board of Guardians, is dead at an advanced age. He was for many years honorary treasurer of both the board and the Dublin Talmud Torah. He helped both these institutions materially during his lifetime and upon his death bequeathed a large sum to them.

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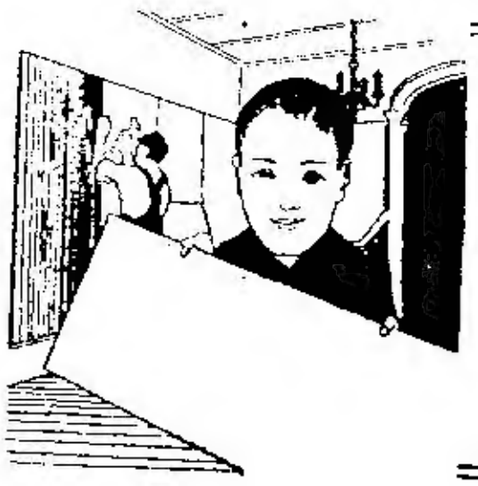

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Canadian Hadassah Asked to Aid Chaluzim

The following letter, received by Mrs. A. J. Freiman, president, is self-explanatory:

Vienna, August 30, 1922.

Mrs. A. J. Freiman,
President, Hadassah Ladies' Organization of Canada,
Ottawa, Ont.

Dear Madam:

We are informed by Mr. A. Levin, of Montreal, that at your convention you have considered our report, in regards to the position and the fate of many of the unfortunate Chaluzim and Chaluzoth, on their protracted journey from the pogrom region, their sufferings while awaiting the possibility of reaching their destination, Palestine, which they cannot reach, lacking the means and because our committee is not in a position to come to their assistance. Mr. Levin tells us that your organization has passed the noble resolution to create a fund, and has already raised $1,200.00 to be forwarded to our committee, for the purpose of providing for the Chaluzim and Chaluzoth, and especially for the Chaluzoth, to come to their assistance.

In order to acquaint you with the present position of our committee, through whose assistance seventy per cent. of all Palestine immigrants found their way into Palestine, and in order to give you better information, we have the honor to write you as follows:

Anyone following the newspapers, even in a small degree, must realize that the present condition in Austria makes it absolutely impossible for us to provide for the Chaluzim and Chaluzoth by means to be obtained locally in ruined Austria, and that the local Jewish population is entirely helpless to be of assistance.

We have, therefore, some time ago found it imperative to throw ourselves at the mercy of our friends and co-religionists in other countries, with the prayer to assist us, by sending us financial help, without which our committee would be forced to abandon the Chaluzim and Chaluzoth to their fate.

Several of our friends, who during the last year had the opportunity to witness our work and to see for themselves the actual facts, found amongst them our friend, Mr. Levin, of Canada, as well as Mr. Janover, of Cape Town, who have been highly appreciative and have promised to personally intercede with their communities, upon their return to their respective homes, that financial assistance, as far as possible, be given us by those respected communities, and only with that assistance which we have received from our friends from outside, were we able to carry on the work during the last year.

At the present, however, our means are exhausted and with the oncoming winter the sufferings which are confronting our Chaluzim and Chaluzoth will be necessarily increased, should we not succeed in obtaining means in the very immediate future. Without such assistance, we could not hope to help any of the immigrants to Palestine and that the constant flow of Chaluzim and Chaluzoth from the Ukraine and Poland will, indeed, make our position desperate.

The Palestine Committee,
Vienna,
Dr. Rosenbluth.

Dominion Correspondence

WINNIPEG

Mr. and Mrs. I. R. Finklestein, of Los Angeles, California, are visiting in Winnipeg, and are the guests of Mr. and Mrs. C. Finklestein.

Miss Isobel Weidman, Balmoral Place, was hostess at bridge on Sunday afternoon, in honor of Miss Anna Woolach, of Portland, Ore. The lucky players were Miss Gertrude Diner, and Miss Woolach, who was also the recipient of a pretty guest prize.

Miss Sylvia Berger spent the last week-end at Selkirk, Man., the guest of Miss Ethel Finkleman.

Mrs. Goldberg and children, of Clagary, Alta., who were guests of Mr. and Mrs. J. Steinberg, Sherburne Street, left on Sunday for their home.

Miss Pearl Finklestein spent a few days in Winnipeg this week, and has returned to their summer home at Rosenfeld, Man., for the remainder of the season.

Miss Jean de Taube left Winnipeg on Tuesday for San Francisco, Cal., to join her family, and where she will reside permanently. En route, Miss de Taube will spend some time in Regina and Calgary. On the eve of her departure, she was presented with a handsome travelling-bag from her most intimate friends.

Mr. and Mrs. S. Weiner and daughter, Gertrude, of Montreal, are spending a few days in Winnipeg, en route for their home.

Miss Rose Rosenthal entertained a few of her intimate friends at the matinee and tea at the Royal Alexandra Hotel on Tuesday afternoon, in honor of Miss Anna Woolach, of Portland, Ore.

Mr. and Mrs. B. Levinson celebrated their twenty-fifth wedding anniversary on Friday, September 15. Their wedding of a quarter of a century ago, took place at Kenora, Ont.

Mr. and Mrs. L. Berger, River Avenue, entertained at dinner on Friday evening, in honor of Mr. and Mrs. Daniel Freeman, who celebrated their wedding anniversary on that day.

Sincerest sympathy is being extended by all Winnipeggers to the Tapper family, on the death of Mr. A. Tapper, of San Francisco, Cal. Mrs. M. Weidman, sister of the deceased, is now in San Francisco.

Mrs. M. Finklestein and Mrs. F. Huffman have left the city for a short trip to Minneapolis, Minn.

The Girls' Auxiliary of the Jewish Orphanage held their first meeting of the season on Monday night, September 11, when the activities for the coming winter were discussed. A very interesting program was mapped out, which has all the evidence of being as interesting as last year's. The first entertainment of the season will be the monthly social evening, which will be held in the auditorium of the Home on Sunday, October 8. There will be dancing for those who dance, and cards for those who bridge. It is to be hoped that the social evenings will be as enthusisatically received as were last year's.

The tickets for the dance to be held at the Royal Alexandra Hotel on Wednesday night, September 20, under the auspices of the Girls' Auxiliary of the Old Folk's Home, are going at a tremendous rate, and a large crowd is expected at this affair, the first informal dance of the season.

Mr. and Mrs. M. Halter, of 188 Home Avenue, have closed their cottage at Winnipeg Beach, and have returned to the city.

Silas Greenberg, Hallett Street, has left for Toronto, where he will continue with his studies at the Royal College of Dental Surgeons.

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